

The image shows a close-up of a book cover or endpaper with a marbled paper pattern. The pattern consists of irregular, light-colored shapes, possibly representing stones or organic forms, set against a dark, almost black background. The shapes vary in size and are densely packed. In the bottom left corner, there is a small, white, rectangular label with a slightly irregular edge. The label contains the text "RARE BOOKS" in a smaller font above the larger text "F-10".

RARE BOOKS

F-10

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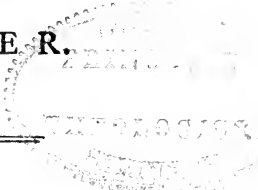
DOCTOR SMITH'S

A N S W E R

TO

Mr. BLATCHFORD'S

L E T T E R.



“ REMOVE not the the ancient LAND-MARK which thy
“ FATHERS have fet.”

SOL. PROV. ch. 22. v. 28.

“ VERILY these men are like Samson's foxes, they
“ have their heads severed indeed, the one fort look-
“ ing toward the Papacy, the other to the Presbytery ;
“ but they are tied together by the tails with fire-
“ brands between them, to the injury of the church.”

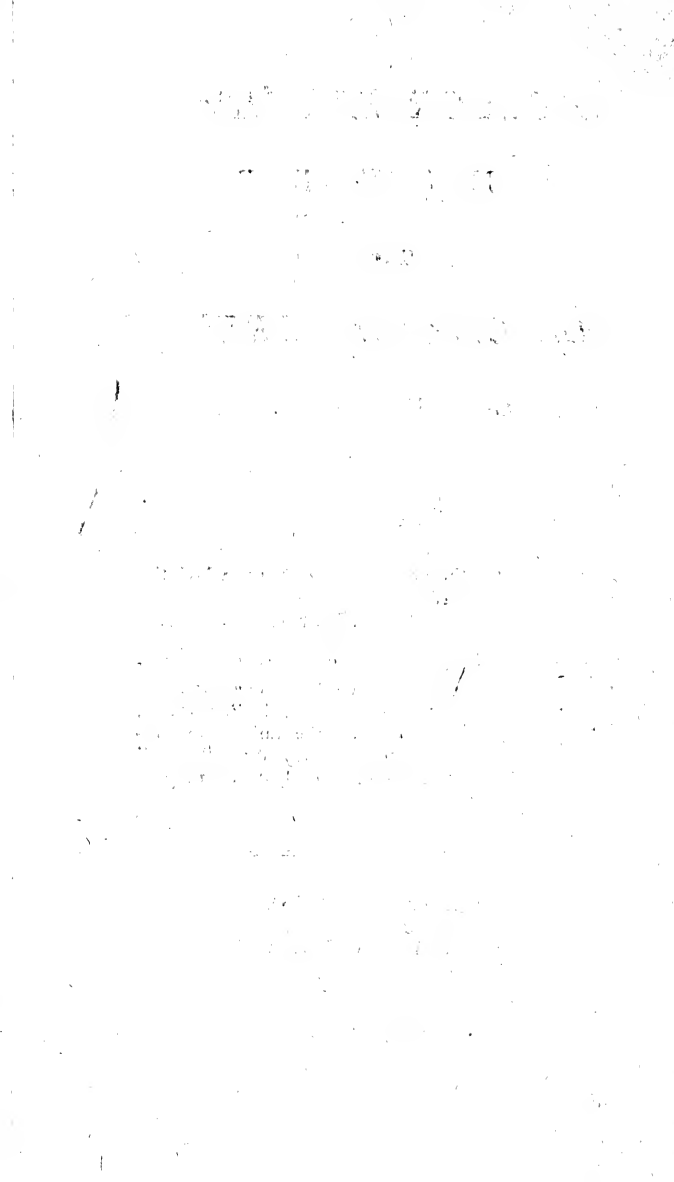
University of Oxford, A. D. 1603.

PRINTED AT NEWFIELD,

BY LAZARUS BEACH.

==*==*==*==

1798.





DR. SMITH'S ANSWER, &c.

REVEREND SIR,

YOUR letter has been received, and read over with all the attention it deserves; and I must needs say, that, whatever other ends you had in view to be accomplished by it—it is evidently calculated to interrupt the tranquillity of social intercourse between the people of our respective communions. But I trust it is of too little consequence in the eyes both of Clergy and Laity to effect so much evil. To me, sir, religious disputes have always appeared unpleasant—and this is the first that ever I have been concerned in:—will you say as much?

DISPUTES about church-government have, before now, opened the eyes of many of your communion both Clergymen and Laymen, and made them become zealous episcopalians; thus good springs out of evil. But if controversy opens the eyes of some, that they may see the light; it confirms a great many others, in their blindness and obduracy. I should therefore have been pleased, that you had permitted us to enjoy our doctrines and church-government without molestation: for you must needs know, that every argument brought against Episcopacy has been already so ably refuted, that whatever arguments you adduce to destroy, and I to defend it, can be nothing more than "*actum agere*."

I have the pleasure of being acquainted with several presbyterian ministers, whose education, literary acquirements, and refined taste, place them inferior to no order of men whatsoever; and with whom, I have always esteemed it a pleasure, to cultivate harmony and love: this being the best criterion, whereby to know that we are truly the disciples of Jesus our Saviour.

BUT, your letter, Sir, breathes nothing of "peace on earth and good will to men;" and I know that however you may think, that you have strengthened the pillars of the fabric of ministerial equality, many of your brethren will join with me in saying, you have written nothing to benefit Christianity.

AMIDST a series of criminations, ejaculations, contradictions, challenges and satirical effusions, I confess I could not always readily ascertain, what you meant. But if I understand the general tenor of your letter, I would not call it a defence of "the validity of Presbyterian Ordination," with strictures on the Sermon delivered at Bishop Jarvis' Consecration; but, the validity of lay-ordination maintained, together with a pasquinade upon Episcopacy.

You are pleased to say, p. 4. "You invite an investigation of the subject, by an insinuation at least, that all who differ from you are persons not in their *sober senses*, that they are influenced by *prejudice*, and have neither *diligence*, nor *candor*, adequate to the importance of the enquiry."

THE subject of the Episcopal succession, Sir, has been so often and so ably investigated by others, that no new investigation seems necessary. How could you suppose that I desired a fresh investigation of a matter of universal notoriety, and approbation of

all christendom, except a few upstarts since the fifteenth century?—The absurdity of the thing confutes itself; and thus the whole of your fabric is built upon a false hypothesis. But *candidly* you give your reasons.—and they come in obliquely—“by an insinuation, &c.” In an affair of such magnitude, as the question in dispute confessedly is, *insinuations* are absolutely inadmissible, and it would have been nothing more than became a fair disputant, if you had quoted my words without interlarding them with your own.—I have said (p. 9.) “No man in his sober senses, who, uninfluenced by prejudice, has inquired into this matter, with that diligence and candor which it’s importance deserves, can with a good conscience deny, that divers orders were known in the days of, and subsequent to the apostles.”—Now Sir—oblige me by answering the appeal I make to your *sober senses, diligence, and candor*, whether you can disprove the fact asserted. On your own statement, there are *two* orders, Bishops and Deacons;—and are not even these *two, several*?—if not, tell us what minimum number makes *several*.—The sentence then, which first called forth the powers of your quill, placed in its genuine and original form, and emancipated from the chains which your *prejudices* had forged for it, is perfectly innocent.

It appears strange how you happened to begin your strictures, with that sentence, when there were others previous to it equally deserving your censures: but the wonder vanishes, the instant we observe that unlucky mark, which carried your eye from “*diligence*” to “*Dr. Bowden’s two (unanswered) letters to Dr. Stiles* :” there was the rub!—Instead of suffering your zeal for further reformation to rage against me, you ought to have directed your *common sense* and *diligence* immediately against these two

letters, and then—demolished my Sermon. But as you have undertaken to do the one, I hope Sir, you will not leave the other undone.

You next proceed, *candidly* to say—“ You implicate in the charge of irregularity and madness almost all the illustrious Protestant churches abroad.”

As I am no judge over the reformed “ churches abroad,” so neither do I censure them. It is not I, but you, Sir, who charge them with irregularity, by confessing that they are *different* from that instituted by Christ; for in no sense do I attribute irregularity to any churches, but to those which are *different* from the Apostolic, that is, the Church of Christ’s immediate institution.

You would have us believe that the reformed churches in Germany, Holland, Switzerland, Poland, Hungary, Denmark, France and Scotland, are all Presbyterian;—and roundly assert that they “ have none but Presbyterian Ordination amongst them.”—Zeal without knowledge, Sir, in this instance and a great many more, has carried you out of the precincts of truth.—Excuse me, when I ask, are not the reformed churches of Poland, Hungary, and Denmark (I add Sweden) all Episcopal?—Those of Germany, some Episcopal, and others not?—Are not the Bohemians, and Moravians Episcopalians?—are not the Waldenses, the remains of the ancient Gallic Churches Episcopal? and is not one third of the people of North Britain Episcopal?—On this estimate, Sir, “ almost all the illustrious churches abroad” are against you. As to the Presbyterian churches in Holland, Germany, Switzerland, France, Scotland and America—heaven is large enough to contain both them and the

infinite number of Episcopalians, scattered over the whole face of the earth, and we ought not to "fall out by the way thither."

BUT you say, I "candidly deprive them of all claim whatever to the promise, lo! I am with you always unto the end of the world."—I ask on what ground do you say so?—Because say you, "these have none but Presbyterian Ordination among them."

I said—p. 10. "It were just as easy for one man or any number of men to create a new world, as to institute a new Church different from that instituted by Christ; for none but that can justly claim the privilege of the promise, I am with you always, even unto the end of the world."

OBSERVE Sir,—what method you have taken to prove that these churches are *different* from that instituted by christ;—and whatever fictitious deprivation ensues, it is the work of your own immaculate candor.

I SAY—A church different from that instituted by Christ has no just claim to the privilege of the promise, Lo! I am with you, &c. But every church conformable thereto, has a just claim to that promise.

YOU SAY—That I candidly deprive almost all the illustrious protestant churches abroad, &c. of all claim whatever to the promise, Lo! I am with you, &c.

I REPLY—In saying so, you virtually confess that they are really different from that instituted by Christ.—Out of thine own mouth I condemn thee!

THE Church is the family of Christ—he is her King—he is her Prophet and her Priest. Ho.

hath given to her an outward form, and an invifible and fpiritual grace. No change of time can alter her external conftitution; nor her internal habit of mind. The fame form of government, the fame “form of found words” are effential to her in every age and nation; for God hath not left it optional to choofe what form of Church government, or what form of doctrine, people may think proper. As the word of God abideth for ever—and that word is written “that the man of God may “be fully furnifhed to every good word and “work”—fo the Church muft continue the fame for ever, in order to enjoy the bleffings of an unchangable Gofpel. The Church then muft be, in fome fenfe, like her divine author, “the fame “yefterday, to day and for ever.”

AND you wifely ask—“If Chrift has instituted “a Church, where are we to look for an account of “it, but in the Scriptures of the new New Tefta- “ment? Where fhall we find an authority for the “obfervance of any rules or orders refpecting it, if “we do not find them there?”

BISHOP Sanderfon* fays—“The main article of “the Chriftian Religion is,—the holy Scriptures “are a perfect rule of faith and manners; fo the “very myftery of Puritanifm is,—That no man “may with a fafe confcience do any thing for which “there may not be produced either command or “example in fcripture.”—We do find, Sir, in the holy Scriptures the Church of Chrift fufficiently delineated,—her doctrines recorded, and her government diftinctly fet forth for our example. Chrift is exprefly denominated “the BISHOP of our fouls;” which circumftance feems ftrongly to corroborate the

* Preface to his Sermons.

fact, that the Government of the church from the very beginning was Episcopal.

THE government of the Church—and the Church itself, are two distinct things, and though we find the Church, as I said above, sufficiently delineated in the New Testament ; it was by no means necessary, that every part of her polity and government should be circumstantiated there also. It was necessary that doctrines should be committed to writing by the sacred historians ; but discipline, in all it's branches, needed no such records ; for, being a matter of sensible perception, and open to the observation and knowledge of every christian, it could not possibly, be a controverted problem—whether there were, one, two, or three Orders in the Ministry, whether equal or subordinate, and whether of divine or human establishment. These things, Sir, came fully under the cognizance of people's hearing and seeing, and are not to be invalidated or substantiated by reasonings and inferences, but by the records of innumerable sees, and the authentic documents of the church universal. If you desire to read more upon this head I would recommend for your perusal, Bishop POTTER on the government of the church.

St. John says,—*“ There are also many other
 “ things which Jesus did, the which, if they should
 “ be written every one, I suppose that even the
 “ world itself could not contain the books that
 “ should be written.” It is no matter of wonder
 then, though several observances prevailed among
 the apostles and their successors, for which we find
 no rule given by our Lord in any of the Gospels,
 nor recorded by the Apostles as having been given

*CHAP. 21, v. 25.

by him. Thus—There is no command in the New Testament for the observation of the christian Sabbath ;—and yet that observance is indispensibly necessary to the well-being, nay even to the very existence of the church. There is no command in the New Testament to baptize infants ;—and yet the universal church ’till the 14th century did uniformly consider infants as subjects of that sacrament. —Neither is there any command to administer the holy Communion to women ;—and pray, what clergyman would presume to forbid that more pious part of our species, the bread of life and the cup of blessing ? Even the very canon of scripture is not determined by its own internal evidence, for there is no sacred historian either of the legal or evangelical dispensation, who has enumerated the divinely inspired books. And this same canon was authenticated and pronounced, “ the unerring rule of faith and manners” by a council of Bishops, long before the commencement of Presbyterianism. And it is certain that, had the compilers of the canon of Scripture considered the holy volumes as advocates for parity in church government, they would have renounced all prelatical superiority : but they continued Bishops all their days, and recommended the holy scriptures to their successors, as the words of eternal life, and the charter of Episcopal government in the church of Christ. A convincing proof that those men believed the scriptures to be Episcopal :—and who more capable of determining the question, whether they contain Episcopacy or Presbyterianism, than the compilers of the sacred canon ? —Give me leave Sir—to sum up what more I might say on this head, in the words of Archbishop Laud, (in his preface against the Jesuit) “ Whilst one faction cries up the Church against the scripture, and the other the scripture to the neglect of the Church : According to Christ’s institution ;

“ the scripture where it is plain should guide the church, and the church, where there is doubt, should expound the scripture.”

BEFORE you had lifted up your heavy hand, wantonly to smite Patriarchs, Fathers, Pontiffs and Priests, on the face, you ought to have studied what Solomon saith.—“ He that wasteth his Father, and chafeth away his mother, is a son that causeth shame, and bringeth reproach.”* “ The eye that mocketh at his Father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the wild eagles shall eat it.”—I mention not these sayings of Solomon prophetically, but as mementos to you in future. Consider, Sir, antiquity is venerable, and it is no sign of wisdom to “ despise one’s mother, when she is old, or to laugh her to scorn when she is grey headed.” your pouring contempt upon Patriarchs, Fathers, Pontiffs, and Priests, is no great proof either of your good sense or immaculate candor;—nor is your attempt to trample upon Altars, Vestments, Governments and Rituals, sufficient to persuade the world that you are a good christian or a peaceable member of society. †

BUT, Sir—have you no Patriarchs, no Fathers? are you ecclesiastically self-begotten—or self-created?—Or are you a Pastor of a church who have taken that honor to yourself, without being sent of God?—Have you no ancient ecclesiastical progenitors?

WHETHER you esteem succession necessary or not you favor us with Episcopal names from whom you would have us believe that you are ecclesiastically

*Proverbs 19. v. 26. and ch. 30. v. 17.

descended : but could you raise those men from the dead to attest the legitimacy of your claims ; certain I am, that they would give you the same reply that * Samuel made to Saul in the house of the witch of Endor, “ Why hast thou disquieted *us* to bring *us* up ?”

BUT if I mistake not, Sir, your system has some Names, of whom I can see no difficulty in granting the ministers of your order to be the descendents. These are Luther, Calvin, Melancthon, Bucer, Bugenhagenius and Knox—fathers only of yesterday.—And it may not be improper to remark that you have abundance of priests too. Pontiffs and Priests are the same thing ; and that your clergy are priests (especially in this state) is incontestibly evident, for the people call them Priests, and therefore they must be *priests*, because, according to your creed “ vox populi † est vox Dei.” Your places of public worship, within these few years have obtained the appellation of churches ; and every grammar-schoolboy knows that the latin word for Church is *Templum*, so that you may call your places of public worship Temples or Churches as you please ;—the former being a latin, and the other a greek name for one and the same thing. Of altars, I believe your system is entirely destitute ; but were you a lineal descendent of that Church of which St. Paul was an Apostle, ye would have altars—for he expressly says, “ † we have an altar.” Vestments are daily growing more fashionable among your clergy, for the transition from the academic to the ecclesiastic gown is easy and natural. As to governments ;—all the anti-episcopal Churches profess to

* I SAM. C. 28. V. 15.

† THE people's voice is the voice of God.

‡ HEB. C. 13. V. 10.

have some sort of government or another;—for what else are their Directories or Platforms?—Nay farther, upon the commencement of Doctor Seabury's Episcopate over the Diocese of the state of Connecticut your ministers have actually assumed the title of Bishops. In these respects Presbyterianism is more like to Episcopacy, than you care to acknowledge.

BECAUSE we reverence men who have been the lights of the world, in their several generations, and pay respect to ancient doctrines and customs in the church, you endeavour to have the world think we are Roman catholics. Popery has ever been a watch word among the enemies of Episcopacy, to spread an alarm among the people, and to make them look upon it with an evil eye. Some call Episcopacy, Popery, tho' the word Bishop occurs frequently in scripture, and our Lord himself is styled the "BISHOP* of our Souls." Others call the Hierarchy Popery, tho' it is clear beyond dispute, that there were Bishops, Priests and Deacons in the Church, in the days of the apostles, and consequently long before the Bishop of Rome assumed the title of Pope or Universal Patriarch. In fine, every thing is stigmatized with the approbrious epithet of Popery, that contradicts popular opinions, or stands in the way of systems which have nothing to recommend them but their novelty.

DON'T you recollect, Sir, that our Bible is a Popish Book, it hath always been in high repute in the church of Rome. It came down to our hands, in the same way as you say our episcopacy hath done, "through a series of usurpations and immoralities." The Lord's prayer is a popish prayer,—and hath

* 1st. Pet. c. 2, v. 25.

always had a place in the Romish offices of religion: I do not perceive that the Bible and Lords prayer are onewhit the worse for having been so long used in the church of Rome; and whatever ill use people may put them to, (and the Devil you know once quoted scripture) it is clear they will remain the same word of God for ever. And if this is the case with regard to the Bible, why should it be otherwise with respect to Episcopacy?

YOUR 6th page contains a long quotation from brother Robinson, of whose acrimony, and dislike to a "regular succession" and "the Hierarchy" I shall take no further notice at present, than to compliment him with the honorable appellation of TRUE SON of the SOLEMN* LEAGUE and COVENANT! I will therefore hasten to take a view of the Spirit, which makes so a conspicuous a figure on the top and bottom of your 6th and 7th pages.

THAT we may know something of this wonderful apparition, you very condescendingly inform us, that "this spirit was by no means peculiar to that age; it has rolled along from Priest, to Priest thro' succeeding generations: it went from Rome to England, glanced at Scotland, and at length it came to America." Wonderful! most wonderful! This discovery is worth it's weight in gold! it is a valuable acknowledgment—a precious truth

* See. II. "That we shall in like manner, without respect of person, endeavour the extirpation of Popery, Prelacy, that is church-government by Archbishops, Bishops, their Chancellors, and Commissaries, Deans, Deans and Chapters, Archdeacons, and all other Ecclesiastical officers depending on that Hierarchy."

¶ Of the Hierarchy.

† APOSTOLIC, or any subsequent age you please.

unwittingly uttered by an avowed adversary. Thus Balaam blessed the Jewish church, when he meant to curse them. Remove Sir, the lubberly appearance you have given this spirit, by making it *roll*, for spirits flee, they are never known to *roll*, especially when making transmarine journeys:—correct likewise your error, in saying “it went from Rome to England,” for Augustine says it was an inhabitant of Britain long before his arrival.—I say, remove *that* absurdity, and correct this error, and you will then have exhibited a tolerable good representation of that uninterrupted succession in the Priesthood, of which you and I think so very differently.

OUR first New England planters (I had almost said Patriarchs) discovered this spirit of Episcopacy, upon it's first arrival in North America, in the persons of two men whom, Aug. 6th, 1629, Governor *Bradford cited before him for “gathering “a separate company and reading common prayer” and condemned to be sent home by the first ship bound for England.

NOTWITHSTANDING the zealous efforts of these good puritans to keep Episcopacy out of the country—it found it's way back again, and settled in this Western world; and however it may be misrepresented and spoken evil of by some people, it prays || “for unity, peace, and concord to all.”

“THE †Kings's Daughter” (*the church*) saith the Psalmist “is all glorious within; her clothing is “of wrought gold:”—but saith Mr. Blatchford—“We have seen it all monstrous as it is, in our own

* SEE Prince's New-England Cronology, p. 191.

|| CHURCH litany. † Ps. 45. v. 13.

“ days.”—I am at a loss to know, whether you meant *monstrous ugly* or † *monstrous beautiful*.—Until you give me further information, I will suppose that you meant *monstrous ugly*.—If so, whether am I to believe the sweet singer of Israel, or yourself?

BUT lest doubts should arise, whether you had *really* seen this *monstrous* spirit, as you call it,—you cite me as an evidence, saying, p. 7,—“ for you, Sir, “ have represented the government of the Church, “ of Christ to be a rectified continuation of the “ Jewish.”

AND I say so still. The promised Messiah, was to be a light to lighten the Gentiles, as well as to be the glory of the Jews;—with God there is no respect to persons. The Messiah of the Jews is Messiah likewise of the christians;—for both Jews and christians are members of his body, of his flesh and of his bones, and he is not ashamed to call them brethren. Born of the seed of Abraham, circumcised the 8th day, Jesus bound himself over to satisfy the demands of the law. Entering the rabinical school at the age of 12 years, he engaged to study the law and the prophets, and accordingly we read that “ he increased in wisdom.”—Baptised of John about his 30th year, he began to evange-

* † AMONGST the Officers of the British army stationed at Newport (R. I.) during the American war, the word *monstrous* had an Universal latitude; about twice the meaning that we annex to the word *clever*. With them it was—*monstrous good*, *monstrous bad*;—*monstrous great*, *monstrous small*;—*monstrous ugly*, *monstrous beautiful*, &c.—The great difference between *monstrous* and *clever* is, that the one loves to associate with all adjectives; the other wages a perpetual war with, and seems determined to expunge every one of them from the *viva voce* Anglo—American language!

lize, and to *reform the Jewish church, which in many respects was greatly debased and corrupted; as one of her own prophets had said concerning her, “thy † silver is become dross—thy wine mixt with “water.” In this condition the Jewish church stood much in need of being rectified,—her silver required purification,—and her wine to be brought up to the standard of its original consistency.—Both these Christ had engaged to perform, “When “he took upon him to deliver man.”

THE † law was a school-master to bring men to Christ,—and the gospel teacheth the knowledge of Christ already come. The ministrations of the law derived all their value from Christ *to be* crucified; those of the gospel from Christ crucified *already*. The one œconomy looked forward and the other backward, but both speak the same language and point to the same divine centre of unity. In the person of John, the last prophet of the law and the first of the gospel, we may clearly see both dispensations united, pointing to Jesus and saying, “be-
“hold the Lamb of God who taketh away the sin
“of the world.||”

JOHN tarried in the wilderness until the days of “his manifestation to Israel;” the worship of the true God was confined to the land of Judæa, until the time when men “**should every where (begin

* Christ’s first miracle, turning water into wine seems to be both a “token and a pledge” that he would in due time “reform and rectify the Jewish Church into the “Christian.” See Wheatly’s Sermon on St. John c. 2. v. 11.

† If. c. 1. v. 22.—‡ Gal. c. 3. v. 24.—|| St. John c. 1. v. 29.—¶ St. Luke c. 1. v. 80.—** St. John c. 4. v. 24.

“ to) worship the Father in spirit and and in truth.” One tribe afforded the priests of the law, but “ priests unto God” was to be chosen out of all nations under the gospel. The priesthood under the law was not annihilated, but re-assumed by Jesus who * abideth a priest for ever, and transferred from a dispensation which only *pointed* out to man the means of his recovery from sin and death ; to one that gives him spiritual soundness and everlasting life.

IN the same chamber, and with a portion of the same bread and † wine, with which Jesus had celebrated the paschal solemnities, he instituted the evangelical passover, the sacrament of his own body and blood to be a representative memorial of his “ death and passion,” until his second coming ; as the paschal Lamb had prefigured and represented his “ death and passion” until his first. The manner of representation is different, but the object represented is the same.

DURING our Lord’s natural life he joined in the temple-worship ; and whenever called upon by the COHEN or officiating priest, he ‡ stood up and read the proper lesson of the day, according to the rubric of his mother church. Nor, after the resurrection do we find the apostles absenting themselves from their national worship ; but punctually attending in the temple, at the || canonical hours of prayer ; until they were excommunicated or “ put out of the “ synagogue.”

*Heb. c. 7. v. 3. & v. 12. Rom. c. 4. v. 15. St. John c. 1. v. 17. St. Luke c. 2. v. 14.—† Bread and wine, the mincha, or meat-offering and drink-offering of the passover. See Mede on Malachi c. 1. v. 10. II.—‡ St. Luke c. 4. v. 16.—|| Acts, c. v. 1, & c. 10. v. 3, 9, 30—c. 5. v. 7.

IN the 7th ch. of the Epistle to the Hebrews, ver. 12—we read thus—“ The priesthood being * *changed*, there is made of necessity a *change* also of the law.” This change of the law and the levitical priesthood, by no means implies a *substitution* of the gospel instead of the law; and a *substitution* of the christian priesthood instead of the levitical;—but a *superinduction* of the evangelical law and priesthood upon the levitical. Our bodies are to be *changed* at the last day, not by the act of *substituting* a glorious body instead of a mortal;—but by a *superinduction* of “ the house from heaven,”—the divine light or glory, which shall not only invest the body as a garment, but by its divine energy shall so pervade its most intimate substance, as to change it into itself. Just so, the œconomy of the gospel hath been *superinducted* over that of the law, so as not only to cover but to pervade, and transform it into itself.

THE old testament is confessedly a Jewish book, but incorporated with the new, it becomes the code of christianity. The psalms of David are Jewish hymns, but by the addition of a doxology they be-

* Heb. c. 7. v. 12.—In the original—“ Metatithimines gar tes ierousunes, ex anaukes kai nomou metathifis ginirai.” Beza renders metatithimines, mutato; and metathifis, mutatio; but the authority of Schrivel’s Lexion militates strongly against this translation:—the word metatithimines according to its etymology ought to be *translato*---and metathifis *translatio*. The verse then in english will read thus---“ The priesthood being transferred, of necessity the law must be transferred also.”---That the transferring of the sacerdotal office and guardianship of the law from Aaron of the tribe of Levi, to Jesus of the tribe of Juda, is the *metathifis* here spoken of, is evident from the subsequent part of the chapter, where the apostle argues from the parallel between the law and the gospel;---and between the priesthood of Aaron and that of Jesus Christ.

some christian psalms of praise. It is so likewise with respect to the decalogue, which, by being grafted into the communion office of Christ's church, becomes a law of obligation upon christians.

AND it is a circumstance highly deserving to be taken notice of, and proper to be adduced as a strong confirmation of the interesting fact,—that “ the christian church is a rectified continuation of the Jewish,”—that God has so arranged the series and times of his dispensations, that the seasons of conferring the legal and evangelical blessings exactly coincide. And thus, the most excellent bishop Hall writes in his fifth book of Contemplations—
 “ O marvellous accordance betwixt the two testa-
 “ ments ! In the very time of their delivery, there
 “ is the same agreement, which is in the substance.
 “ The antient Jews kept our feasts, and we still
 “ keep theirs. The feast of the passover is the
 “ time of Christ's resurrection, then did he pass
 “ from under the bondage of death. Christ is our
 “ passover, the spotless lamb, whereof not a bone
 “ must be broken. The very day, wherein God
 “ came down in fire and thunder to give the law,
 “ even the same day came also the Holy Ghost
 “ down upon the disciples in fiery tongues, for the
 “ propogation of the gospel. That other was in
 “ fire and smoke, obscurity was mingled with
 “ terror : this was in fire without smoke, befitting
 “ the light and clearness of the gospel : fire, not in
 “ flashes but in tongues ; not to terrify but to in-
 “ struct. The * promulgation of the law makes

* This sentence I apprehend is strongly connected with the 38th verse of the 7th chapter of the Acts of the Apostles,---“ This is he (viz. Moses) that was in the church in the wilderness, with the Angel which spake to him in the mount Sina, and with our Fathers : who received the lively oracles to give unto us,”

“ way for the law of the gospel ; no man receives
 “ the Holy Ghost, but he who hath felt the terrors
 “ of Sinai.”

AND as the festivals of * Pentecost and the pass-
 over exactly coincide in time and doctrine with those
 of Easter and Whit Sunday ;—so does the Jewish
 feast of tabernacles accord with the festival of Christ-
 mas, or the nativity of our Lord and Saviour Jesus
 Christ.

WE ought to remember, Sir, that “ the † adop-
 “ tion, and the glory, and the covenants, and the
 “ giving of the law, and the service of God and
 “ the promises appertain to the Jews ;” and how-
 ever they may have transgressed those laws, lightly
 esteemed those promises, and trampled upon those
 ordinances, still they are God’s people, he hath not
 cast them off ; and they are as zealous as ever for
 the honor of his revelations and the glory of his
 name. And “ thus ‡ saith the Lord, that giveth
 “ the sun for a light by day, and the ordinances of
 “ the moon and stars for a light by night. If these
 “ ordinances pass from before me, saith the Lord,
 “ then the seed of Israel shall also cease from being
 “ a nation from before me, saith the Lord, for ever.
 “ I will cause their captivity to return and have
 “ mercy upon them.”

IT is a source of comfort, to think that the
 church is not “ built upon the apostles” only, but
 “ upon the prophets” also, “ Jesus Christ himself
 “ being the chief corner stone ;” and that, from the
 beginning of the Genesis of Moses to the end of St.

* Deut. c. 16. v. 1. v. 9. v. 13.

† Rom. c. 9. v. 4.

‡ Jer. c. 31. v. 35 & c. 33. v. 26.

John's Revelation, there is not only a correct consistency, but an endearing uniformity, proclaiming aloud the wisdom and harmony of all the divine dispensations—agreeable to this the evangelical bishop Horn, says in his sermon on Gen. c. 2. v. 9.—
 “ What the tree of life was to Adam in Paradise ;—
 “ what sacrifice in general was to the faithful, after
 “ the fall from Abel downward ; what the Paschal
 “ lamb was to Israel quitting Egypt ; what manna
 “ was to that people in the wilderness ; what the
 “ shew bread was in the Tabernacle and Temple ;
 “ all this, and if there be any other symbol of like
 “ import, it is now briefly comprehended, during
 “ the continuance of the christian church upon
 “ earth, in the Holy Eucharist.”—And thus, the
 Tabernacle the Temple and the church supply to
 fallen man the place of Eden with its numerous
 blessings, until all shall be restored at the resurrec-
 tion of the just.

In confirmation of the evidence already adduced to shew that the christian church is a rectified continuation of the “ Jewish,” please, Sir, to listen to the words of the great Apostle of the Gentiles.
 “ *If the first fruit be holy, the lump is also holy ;
 “ and if the root be holy, so are the branches.
 “ And if some of the branches be broken off, and
 “ *thou* being a *wild* olive tree, wert grafted in
 “ amongst them, and with them partakeest of the
 “ root and fatness of the olive tree ; *boast* not
 “ against the *branches* : for, if *thou* boast, *thou*
 “ *bearest* not the *root* ; but the *root* *thee*.”

HAVING thus fully evinced the propriety of my calling “ the Christian church a rectified continuation of the Jewish,” and at the same time, given

*Rom. c. xi. v. 16, 17, & 18.

a circumstantial proof of your unacquaintedness with the light, which the Old and New Testament mutually reflect upon each other, and upon the *Unity* of the Church of Christ from the beginning to the end of time; I come now to remark your very odd ejaculation,—“ And we are still it seems “ under High Priests, Priests, and Levites !”

FROM the days of * Adam down to the incarnation, the church of God hath been in some sense, continually under High Priests, Priests and Levites, and will continue under Bishops, Priests and Deacons 'till Christ's second coming at the end of the world. Jesus being an unchangeable High Priest, there must of necessity be Priests and Levites under him, so long as his priesthood shall continue;—and we know that his priesthood will continue *until he deliver up the mediatorial kingdom* to his Father: and therefore the priesthood must and will continue among men 'till the day of judgment.

In a note, you say—“ The Doctor gravely informs us that Jehovah pronounced the Decalogue; i. e. the ten commandments from the midst of the burning, but unconsumed bush on Mount Sinai !”

* Bishop Horn's sermon on Gen. c. ii. v. 8.—“ The true God himself who instituted in Paradise a sacred garden or grove; ordained ADAM to be the HIGH PRIEST of it, and consecrated in it two trees for a public testimony of religion.”

† Heb. c. vii. v. 24. *Aparabaton*, non transitorium vel perpetuum, i. e. not *transitory*—*perpetual*, never ending; and therefore *aparabaton* *ichei* ten *ierusalem*, may be render he hath “ a perpetual priesthood;” that is a priesthood which passeth not from him to any other person. The levitical priesthood had passed from Aaron to Jesus and was now become the Christian Priesthood.

I WILL not say what ideas this piece of *information* brought upon the broad theatre of your understanding; but I know this is no *new* doctrine among Episcopalian.

WHEN Moses kept the flock of Jethro his father-in-law, “the angel of the Lord appeared to him in a * flame of fire out of the midst of a bush, and he looked, and behold, the bush burned with fire and the bush was not consumed.”—To give the law, the same divine person “came down upon Mount † Sinai, on the top of the Mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire.”

A Jewish writer says “this mountain is called Sene, which in Abrabic is a thorn bush.” If then this mountain derives its name from a bush of thorns growing on its top, and Jehovah’s first manifestation to Moses was in the midst of this *burning* but *unconsumed* bush:—may it not thence be inferred, without any imputation of ignorance, that God spake the decalogue under a similar manifestation, especially as scripture says nothing to the contrary? But, Sir, if you can prove that at giving the law, the cloud was not in contact with Mount Sinai, and consequently did not envelope the bush; I engage to stand corrected by your superior biblical knowledge. ’Till such time as you do this, I must insist upon saying what I have said—“that Jehovah gave the decalogue from the burning but unconsumed bush.”

If this really was the case, (and I can see no reason at present for thinking it was otherwise,) and if the angel of the covenant in the form of God gave

* Exod. c. iii. v. 2.—Exod. c. xix. v. 18.

† I Cor. c. xv. v. 24.

the law, on Sinai's spiry top, "out of the midst of a
 " burning but unconsumed bush" of *thorns*;—and
 the same person afterwards in the form of *MAN*,
 elevated on a cross on Mount Calvary, surrounded
 with darkness, and crowned with *thorns*, died to at-
 tone for the violation of those laws—himself being
 both legislator and redeemer—what reason have we
 to admire the wonderful œconomy of our redemp-
 tion, and to meditate frequently on the words of the
 prophet,—“ In all our afflictions he was afflicted,
 “ and the angel of his presence saved us !”

YOUR next quarrel with me is about a hebrew
 root. “ In order (you say) to make a Christian
 “ bishop * . synonymous with a Jewish High Priest,
 “ you tell us, that in the English Bible we read
 “ High Priest, but in the Greek, (and the same in
 “ the Hebrew Bible) it is Bishop.”

I **CONTEND** NOT, Sir, for the rendition of the
 word in question; by the word High Priest;—but
 I say, that the words **GODOL COHEN** comprehend in
 them the idea of the word **PEKUDATH**, and conse-
 quently that every High Priest is a Bishop. **COHEN**
 is a name common to every sacerdotal officer,—and
 denotes Aaron himself, as well as any of his sons;
 but none of the inferior priests are ever denominated
GODOL COHEN, *megas iereus* or *Archiereus*, *High*, or
Great Priest. This title belonged exclusively to
 the *Mepeked*, *Episcopos*, Bishop, over all the rest,
 and therefore the words High Priest and Bishop are
 precisely synonymous. We shall ascertain this

* Quod Aaron et Filii ejus, atque Levitæ in Tem-
 plo fuerunt; hoc sibi Episcopi, Presbyteri et Diaconi
 vindicent in Ecclesiæ.—Hieron. Ep. ad Evagr.—
 I. e. What Aaron, his sons, and the levites were in the
 Temple; that, bishops, priests and deacons are in the
 church.

point with farther precision, if we attend to the radical meaning of the words in dispute. The word COHEN denotes the excellency, or sacredness of the office connected with the idea of its pontifical vestments of glory and beauty ;—and is *not* so much a name of *office* as of *sacredness* and *dignity*. But the word MEPEKED, and all the derivatives of PEKED, rendered *Episcopos*, *Epistates*, *Prestates*, *Archon*, *Toparches*, *Koosmarches*, denote the active *exercise* of the office so denominated, whether it be a presidency in church or state. COHEN is rendered IEREUS, sacerdos, priests, from ieros, facer, sacred ; so, GODOL COHEN, in the septuagint IEREUS MEGAS, and in the New Testament ARCHIEREUS, magnus sacerdos, or great consecrated person ;—and denote only the *sacredness* of the chief ecclesiastic among the Jews : whereas EPISCOPOS the greek ecclesiastic word for PEKED is purely of an *official* and *active* nature ;—an * *overseer*, *superior*, *prelate*, or *bishop* to rule and direct all persons and things under his immediate cognizance or Episcopate.

You acknowledge that the word † PEKUDATH uniformly implies superiority, and that the septuagint has rendered it EPISCOPOS, and our English translators OVERSEERS. But this is not *always* the case. There is one instance at least in which our translators have rendered one of the flexions of that word by Bishoprick. The 9th verse of the 109th Psalm is quoted (Acts i. v. 20) by St. Peter, who renders

* PEKUDATH recte significat græci episcopoin, alibi episcopen ; quoque visitatio (vel functio, præfectura, numeratio, recordatio) custodientium. Pooli Syn. in verbum.

† I did not insinuate that the words GODOL COHEN were to be found in the text referred to, for I had in my eye *not the sacredness, but the execution* of the office,—and that idea is fully expressed in the text I quoted.

the word PEKUDATHU by EPISCOPEN, the word used by the Septuagint,—and our English translators have rendered it by the word Bishoprick—“his Bishoprick let another take.”

FROM all which I infer that as every GODOL COHEN was a PEKED; that is every High Priest was a Bishop over the Hebrew Church;—it is neither contrary to truth nor grammar, to say that they are virtually the same.

BUT “would it not look a little aukward (you say) to make Eleazar a Bishop for oil for the light, and of the incense, and of the vessels of the sanctuary?” By no means (I reply) no man can appear aukward in doing the duties of his office unless he does them in an aukward manner. If it was a part of Eleazar’s office, to see that all things belonging to the Temple were kept in proper order, as we are informed it was; instead of appearing aukward in attending to the minutest parts of his office,—he deserved applause if he suffered nothing to escape his watchful eye. It was certainly as proper that Eleazar took cognizance of the lamps, censers and other utensils of the Sanctuary, as that a Bishop should take care of the sacred utensils belonging to his own particular church or diocese. And if, to preserve the temple from pollution, or to expedite any work about that sacred edifice, certain levities had a special appointment; it ought to be remembered, that whatever superintendency or oversight was committed to them, they were accountable to some one who was *their* superior or or Episcopus. And Eleazar was their superior, for he is denominated “chief over the * chief of the Levites.” I can therefore see no appearance of

* Num. c. iii. v. 33.

awkwardness in Eleazar's episcopal jurisdiction comprehending every person and thing connected with the Temple and its various ministrations. "For the honor of prelacy," you ask me, "would you not rather let him remain what he has always been considered a superintendent or overseer of the tabernacle and of the vessels of the sanctuary, &c.?" Had your sentence been completed, and not left with an indefinite et cætera to be filled up as the reader pleased, my reply would have been given in a moment. But if you intended that Eleazar should be a superintendent or overseer only of the things specified, and have no oversight or superiority over the other priests, as being their proper High Priest—I should have objections to see him so much degraded.—Why Sir, this is making a lay presbyterian deacon of him—a degradation, to which neither any of Eleazar's kindred or the friends of Prelacy, will readily accede.

AFTER many fruitless attempts to persuade us, Sir, that you are the DIVINE, and that wisdom shall die with you: you next proceed to inform us of the great impropriety of calling *ministers* under the gospel dispensation, by the appellation of *priests*.

JESUS Christ is the great minister of the gospel dispensation; and his priesthood abideth for ever: "he liveth for ever to make intercession for us." Intercession then is the characteristic employment of the Christian Priesthood. But you say—"this character (*the priestly character*) had always a special reference to the slaying and offering up of sacrifices, which was the proper and distinguishing business of the Priests under the law."

THIS truly was not the case, for the unbloody oblations which they offered were far more numerous

than those of a sanguinary kind. Every thing offered to God, whether living creature, first fruits, bread, wine and oil---and the *calves* of their lips were denominated sacrifice; and we ought by no means to confine the meaning of the word sacrifice to sanguinary offerings. For, besides attending upon the various sacrifices and service (Liturgy) of the Temple, the Priests had a great many other duties to perform. They had the charge of * instructing the people; deciding controversies; distinguishing the several sorts of † leprosy; the causes of divorce: the waters of ‡ jealousy; vows; all causes relating to the law; uncleannesses contracted several ways. All these things were brought before the priest. “*For the Priests lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.*” The Priests publickly || blessed the people in the name of the Lord. In time of war, their business was to carry the ¶ Ark of the Covenant, to ** consult the Lord, to sound the holy †† trumpets, and to pronounce these words at the head of the army—
 “†† Hear, O Israel, you are now going to fight with your enemies, but fear not, for the Lord is in the midst of you; he will fight for you, and defend you from all danger.”

Thus Sir, it appears that the Priestly Office under the Law was very extensive in point of duty and influence; and we are equally certain that as all

* Hof. c. iv. v. 6. Mal. c. ii. v. 7.

† Levit. c. xiii. v. 14.

‡ Numb. c. v. v. 14 & 15.

|| Num. c. vi. v. 23. 24. 25.

¶ Deut. c. x. v. 8.

** Num. c. xxvii. v. 21.

†† Numb. c. x. v. 8. 9.

‡‡ See Calmet on the word Priest.

its sacrificial ministrations derived their merit—so all its sacerdotal powers originated from their and our great High Priest, Christ Jesus.

To him all the sacrifices, ceremonies and services under the law directed the eye of faith, both in priest and people. And since he has once offered up himself without spot to God,—you infer that “there remaineth no farther occasion for any other sacrifices, and the office of *Priests* among men is no longer necessary, or to be considered as a *divine* institution.”

ASTONISHING! what Sir, do you mean to abolish all prayer,—and even the holy communion itself, which is a sacrifice of praise and thanksgiving? Would you join with the devotees of German * illuminatism, in extirpating the priesthood, and of course cutting off christianity! Take care, lest you be found fighting against God! Does not scripture say, touch not *mine* anointed and do *my* prophets no harm?—and whosoever despiseth *you* despiseth *me*—and he who despiseth *me*, despiseth *him* that sent *me*?—However mean and despicable you may consider the Evangelical priesthood and sacrifice;—they will never be the less regarded by pious and devout people, who will always look upon their clergy, as “men who shew unto them the way of salvation;”—and upon the holy communion as “a sacrifice of praise and thanksgiving, shewing forth” their Redeemer’s “death until his second coming,” to glorify all “his † saints who have made a covenant with him by sacrifice.”

* See Robinson’s Proofs of “Conspiracy against all the Religions and Governments of Europe.”

† Pf. 50. v. 5.

JESUS, you acknowledge to be a High Priest,--- and that he made an oblation of himself to the Father. He sacrificed himself in the act of instituting the Eucharist, and that he did so is the sense of the whole primitive church. Theodorite says---
 “ He (St. Paul) † reminded them of that holy
 “ sacred night, in which Christ put an end to the
 “ typical passover; and exhibited the archetype
 “ thereof, and opened the doors of the salutary
 “ mystery.” The archetype of the passover is, in
 the apostle’s language, “ Christ our passover sacri-
 “ ficed for us.”---“ On the same table says † St.
 “ Chrysostom,” there are both passovers, that of
 the TYPE, and that of the VERITY : as painters on
 the “ same table first draw the lines, and then cast the
 “ shade and after that add to it the proper colours :
 “ so did Christ; he first represented the typical
 “ passover, and then added the true one.” To
 “ this purpose the words of St. Gregory Nyssen
 are peculiarly remarkable.---“ Christ, † whose
 “ œconomy regulates all things according to his
 “ sovereign authority, stays not ’till he was under
 “ a necessity by being betrayed and ’till the Jews
 “ had seized him by violence, or ’till Pilate had
 “ unjustly condemned him, and so their malice had
 “ proved the principal occasion, and cause of the
 “ salvation of mankind ; but by his œconomy he
 “ prevents their seizure of him ; and by a method
 “ of sacrifice, which was ineffable, and invisible to
 “ men, he offered himself an oblation and victim
 “ for us ; being himself at the same time both the
 “ Priest and the Lamb of God, who taketh away
 “ the sins of the world. When was this ? When
 “ he made his own BODY eatable, and his BLOOD
 “ potable, to those who were with him. For this is

† In prim. epist. ad cor. cap. 9. p. 175.

‡ De proditione Judæ.

§ Oratio de Resurrect. Christi, sive Pascha primas

“ manifest to all, that the Lamb could not be eat-
 “ en by men, if the slaughter had not made way for
 “ the manducation of it. He therefore, that gave
 “ his body for food to his disciples, manifestly de-
 “ monstrates, that a sacrifice was absolutely made
 “ under the figure of the lamb: For the body of
 “ the sacrifice had not been fit for manducation,
 “ if it had been alive ; therefore when he gave his
 “ BODY to his disciples to be eaten, his BODY was
 “ already sacrificed ineffably, and invisibly, accord-
 “ ing to the will and pleasure of him, who had the
 “ œconomy of this mytery.”

I MIGHT adduce innumerable authorities to the
 same purpose ; let these suffice, to shew that it was
 the judgment of the primitive church that Christ
 sacrificed himself ineffably and invisibly when he
 instituted the Eucharist, or communion of his body
 and blood.

OUR blessed Redeemer not only offered up him-
 self a sacrifice and propitiation for us, but command-
 ed the apostels, saying “ this do in remembrance”
 (or for a memorial,) “ of me.” And thus †Euse-
 bius writes, “ Our Saviour Jesus, the Christ of
 “ God, does even to this present time celebrate
 “ sacrifice among men, by his ministers after the
 “ manner of Melchisedeck ; for as he, being a
 “ priest of the Gentiles, no where appears to have
 “ used corporeal sacrifices ; but blessed Abraham
 “ in bread and wine ; in the same manner, first our
 “ Saviour and Lord, and afterwards all priests from
 “ him, celebrating the spiritual sacrifice in bread
 “ and wine, do represent his body and blood in a
 “ mytery.”

† Demonstr. Evang. Lib. 5. c. 3.

ST. Cyprian says---*“ We celebrate the Resurrection of our Lord in the morning ; and because in all our sacrifices, we make a commemoration of his passion (for the passion of our Lord is the sacrifice which we offer) we ought to do nothing but what he did. As often therefore, as we offer the cup in commemoration of our Lord, &c.” And Irenæus calls the Eucharist, “ the † *oblation* of the church, which our Lord directed us to offer through the whole world, which is accounted by God a pure *sacrifice*, and is acceptable to him.”

ASCENDING in the series of evidence to prove that priests are in some sense sacrificers, and that the holy Eucharist is a sacrifice,—a representative sacrifice, *showing* forth or exhibiting Christ's death. I next quote from St. Clement, who was intimately acquainted with the apostles, a *fellow labourer* with them, and an eminent and authentic witness of the primitive Eucharist. “ We ‡ ought (says that apostolic man) to do all things in order, whatsoever our Lord hath commanded us to observe ; to celebrate the oblations and liturgies at the appointed times, as he has commanded them to be done ; not in a vain disorderly manner ; but at appointed times and seasons. He himself has determined *where* and by *whom* he would have them celebrated, by his sovereign authority ; that so all things being done in a holy and well-pleasing manner, may be acceptable to his will. They therefore, who offer their oblations at the stated times are acceptable and blessed ; for following the institutes of their Lord, they transgress not. For there are proper liturgies delivered to the

* Cypr. Ep. 63. Cæcilio.

† Iren. lib. 4 c. 34.

‡ Clem. Ep. ad Cor. c. 40.

“ *HIGH PRIEST ; and a proper place assigned for
 “ the †PRIESTS ; and there are proper ministrations
 “ incumbent on the ‡ LEVITES ; and the
 “ LAYMAN is under the obligation of such injunctions
 “ as are incumbent on LAYMAN. Let every
 “ one of you my brethren, celebrate the Eucharist
 “ to God in his proper station, with a good conscience,
 “ with gravity, not transgressing the canon
 “ of his liturgy. Perpetual sacrifices, vows, sacrifices
 “ for sin, and trespass offerings, are not offered
 “ every where, my brethren, but at Jerusalem only ;
 “ and the oblation is made, not in every place
 “ there neither, but before the sanctuary, and at
 “ the Altar.”

ST. PAUL taught the ¶ Galatians that the holy Eucharist was a sacrifice representing Christ's body broken and his blood shed, when he addressed them thus—“ O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes, Jesus Christ hath been evidently set forth, crucified among you ?”—Christ was not literally crucified among the Galatians, but at Jerusalem ;—the crucifixion then here spoken of must be a representative crucifixion, the *showing forth Christ's death* in the holy communion, under the forms of bread and wine ; and this was what our Lord taught and commanded, when he said, “ Do this ** in remembrance of me !” “ As often,

* ARCHIEREI—High-Priests.

† Hierusin—Priests.

‡ Lucitais, Levites.—It is worthy of being remarked, that Clement, mentioned in the Acts of the Apostles, uses the names of office in the Jewish Hierarchy, to denote Bishops, Priests and Deacons, and the order in which they stand in the Christian Church.

¶ Gal. c. iii. v. 1.

** St. Luke c. xxii. v. 19.

therefore," saith his apostle Paul, " as ye eat * this
 " bread and drink this cup, ye do *shew forth*, (or
 " *represent*) the Lord's death 'till he come."

THAT the Eucharist is a real sacrifice representing
 Christ's death and passion :—and the Evangelical
 priests the proper offerers of that sacrifice, is indis-
 putable, if scripture and the primitive Fathers are
 allowed to adduce their testimony.

BUT whatever degree of excellency the primitive
 church ascribed to the representative sacrifice of the
 Eucharist, they never considered the atonement of
 Christ thereby diminished, but rather magnified and
 rendered so much the more honorable and efficaci-
 ous. " And † I cannot but think (says the author
 " of the unbloody sacrifice) that I have sufficiently
 " consulted the honor of the grand sacrifice, by
 " asserting and proving, that the Eucharist was
 " never intended for the making a *new* satisfaction
 " for the sins of men ;—that this cannot in the
 " nature of things be done again ; for *Christ being*
 " *once dead, dieth no more ; death hath no more*
 " *dominion over him.* We do no more in the
 " Eucharist, than what we firmly believe Christ hath
 " commanded to be done over again, 'till his
 " second coming. We *shew forth his death*, only
 " as he himself did, when he previously gave his
 " *body and blood* to God, before his crucifixion.
 " And we believe Christ Jesus himself to be a
 " more proper judge in what degree, and by what
 " means, we are to secure the honor of his personal
 " sacrifice, than the whole rational world beside."

SACRIFICE is inseparable from the idea of a priest-

* I Cor. c. xi. v. 26.

† Mr. Johnson—p. 296.

hood, and both are closely connected with the idea of an altar; not that an altar is absolutely necessary for the offering a proper sacrifice; for in days of persecution, the christian priests might, in want of a proper altar, offer the Eucharist on the stump of a tree, or a common table, as acceptably as upon an altar of the most exquisite workmanship.

If you object to my calling the communion table, an altar,—and quote St. Paul calling it a *table*;—observe he does not call it a *table* simply, but the *Lord's table*. The table of the Lord was the most honorable title, that the prophets and apostles could give to a proper altar. And our Lord himself tho' he does not expressly say that he desired to have an altar in his church, yet strongly implies as much, when he says, to his followers—“ If thou bring thy gift to the altar, &c.”—this certainly implies a material *gift*, that might be left before the *altar*; as well as a material *altar*, before which the *gift* might be left. St. Paul says expressly, *we have an altar*. And his successors to the same purpose—“ We being † many are one body; “ this is the sacrifice which the church often repeats “ in the sacrament of the altar.” “ The feast of “ our Lord is the unity of his body, not only in “ the sacrament of the altar, but in the bond of “ peace.” Eusebius † says—“ That Christ erect- “ ed alters and caused dedication of churches.”—And again he says, † “ There is an absolute ne- “ cessity that an altar of unbloody rational sacrifices, “ according to the new mysteries of the new cove- “ nant, be erected thro' the whole habitable world,

† St. Augustinus Tom VII. De Civ. Dei L. 10. c. 5.

‡ Epist. ad Bonifacium.

¶ De Vita Constantini lib. 4. c. 41.

§ Demonstr. Evang. lib. 1. c. 6.

“ to the only Lord.” St. Cyprian calls the Lord’s
 “ table, altar, ten times in his epistles. Irenæus
 “ says, the * apostles of our Lord inherit neither
 “ lands nor houses, but always attend God and the
 “ altar.” St. Ignatius four several times calls the
 Lord’s table the altar.—†“ One Eucharist, one
 “ flesh of Christ, one cup, one altar, one bishop.”
 And, he says to the Magnesians, “ run ‡ to one
 “ temple, one altar, one Jesus Christ.”—“ He that
 “ is within the altar, || is clean”—by the altar,
 “ meaning the altar-room or chancel. And again
 he says, “ He that is not within the ¶ altar, or al-
 “ ter-room is deprived of the bread of God.” And
 St. Clement says, as before quoted, that “ sacrifice
 “ is not to be offered every where, but at the al-
 “ tar.”

It does not appear that the Lord’s table was ever
 called a *table* simply in the three first centuries, ex-
 cept once, and that was by Dionysius of Alexandria
 Xystus of Rome, about the year 250, or 60.

FROM all which it appears that altar is a very
 proper name for that sacred piece of ecclesiastical
 furniture ; and evangelical priests the proper offer-
 ers of the representative sacrifice instituted by the
 great High Priest of our profession.

You say—“ The doctrine of the sacrifice of the
 “ mass, and of a real sacrifice in the Eucharist, are
 “ both now generally rejected by protestants.”

I AM equally opposed to the doctrine of

* Lib. 4. c. 20.

† Ep. ad Philad.

‡ Epif. ad Mag. c. 7.

|| Ep. ad Tral. c. 7.

¶ Epif. ad Eph. c. 5.

transubstantiation, as to that of consubstantiation each of them being to me equally unintelligible. You may say of the doctrine of the mass what you please ; let some romanist defend it, but the real sacrifice in the Eucharist, as it stands upon quite another ground, so I have never yet learned that it has been *generally rejected by protestants*. Indeed it is so far otherwise, that almost all the celebrated divines of the church of England, from the reformation down to the present time, do actually maintain that the Eucharist is a representative sacrifice, shewing forth Christ's death, 'till his second coming.

ONE bishop and one altar has been considered as the distinguishing motto of the apostolic church ever since the days of St. Ignatius ; and if you really suppose that the altar and sacrifice I contend for, are modern contrivances of the church of Rome, I must take the liberty of saying, great is your mistake. The altar and sacrifice I contend for, and by God's help ever will defend ; are the altar and sacrifice of S. S. Cyprain, Irinæus, Justin Martyr, Ignatius, Clement, the Apostles, and of Jesus Christ himself. This altar and sacrifice stands high at this very day in the estimation of the most eminent clergy and laity of the church of England, and of the protestant episcopal church in the United States of America.

HAVING shewn a *disposition to blot out the priesthood*, to break down every altar sacred to Jesus, and to reduce the representative sacrifice of the holy Eucharist to a bare act of faith or memory in the recipient ; you sum up all your benevolent intentions toward christianity, by saying—“ we may be well content to resign the sacerdotal character to others, neither any longer calling our ministers priests, nor our communion tables altars.” Con-

tent to resign the sacerdotal character to others! Pray in what character do you act at present? Don't your people call you a priest?—Or if they do, why don't you disclaim all title to that appellation.—by telling them who and what you really are, a mere lay-man?

I suppose your people are simple enough to think they see some traces of sacredness in the character of their priest, however *willing* and well-pleas'd you may be to resign the sacerdotal character. There is no medium, Sir, between the sacerdotal and the lay character; and if you had rather be considered as a lay-man than an ecclesiastic, why don't you in plain english say so?—why do you persevere in making your practice give the lie to your wishes? If you consider yourself sent by a proper authority to minister in divine offices, and withal express a contentedness to resign the sacerdotal character; we must suppose that you have less regard for the ministry now, than when you first entered into it; or that you are conscious all the power you act under, is a mere human authority. If this is the case, it is honorable to undeceive your parishioners, to tell them that you are not a pastor by *divine*, but by *human* appointment; and perhaps they will love you the better. Betwixt a minister of God, and a minister of the people there is a wide difference; the sacerdotal character is divine and indelible, the popular is human, and may be laid aside; or resigned at pleasure. On your own principles, Sir, you are possessed of no *sacerdotal character*,—why do you then talk of *resigning* a character to which you have no title? A man cannot possibly resign what he never was put in possession of. And as you have renounced the idea of succession in the apostolic line up to Jesus Christ—and put the PEOPLE instead of JESUS CHRIST at the head of the Church,

the ordinations in your church flowing from the people, must be of a different sort entirely from those that are derived from our blessed Redeemer.

A certain Mr. D — an anabaptist teacher from O. England, three or four years since, attempting a settlement in N. P. R. I. *preached* for a while with great applause, and prayed with much *freedom* indeed ; but unluckily the secret came out, that, tho' pretending to teach others, he had *not* been baptized, was *no* communicant—an *unordained* person. But to the praise of his integrity be it spoken ; conscious that he had no sacerdotal character to resign, he contentedly laid aside all pretences to it, and sat down in the city of New-York, in his natural and true character, that of an honest tradesman. I mention not this with any allusion to your particular case, Sir, but as a proper climax for a period.

I do remember, Sir, “ the story of a fond “ mother,” and her two sons. It was a common expectation among the twelve, that Jesus would, some time or another, probably after his resurrection, “ restore the regal sovereignty to Israel,” and full of this idea, this fond mother and her two sons made their suit, “ that the one should sit on his “ right hand, and the other on his left,” when his Kingdom should commence, as formerly Joseph and Judah had been eminent among the heads of the tribes of Israel. Mistaking the nature of their Redeemer's Kingdom—They aimed at a temporal superiority over their brethren—and consequently incurred their displeasure.

To reconcile them to their offended brethren—and also to correct their opinions about the nature of his kingdom, Jesus called them *all* unto him and

said, "Ye * know that the princes of the Gentiles
 " exercise *dominion* over them; and they that are
 " great exercise *authority* upon them; but it shall
 " not be so amongst you; but whosoever will be
 " great among you let him be your (diakonos
 " deacon) minister, and whosoever will be chief a-
 " mong you, let him be your servant; even as the
 " son of man came not to be ministered unto, but to
 " minister, and to give his life a ransom for many."

HENCE you infer that Christ never designed to establish a superior order of clergymen, and that consequently it is unlawful for one ecclesiastic to exercise jurisdiction over another.

THAT this is an error is manifest from these considerations; viz. 1st. The pre-eminence James and John aimed at was merely temporal, and against this sort of ambition, the words *dominion* and *authority of princes* and *great men* among the *Gentiles*, are evidently directed.

2d. "EVEN as the son of man (saith Jesus) came not to be ministered unto, but to minister;" or in St. Luke's words—"I am among you as he that serveth." From these words, Sir, you must affirm that Christ exercised no spiritual power over his apostles, or prove that if he did exercise any, he inhibited them from the exercise of a similar power over others, in direct contradiction to the words "As my father hath sent me—even so send I you."

3d. HAVING forbidden them to look for temporal dominion, our Lord pointed out to them, in what state

* St. Mark, c. xx. v. 21—28.—St. Luke, c. xxii. v. 27.—St. Luke c. xxii. v. 29. 30.

of things they ought to look for their promotion—saying, “ And I appoint to you a Kingdom, as my Father hath appointed unto me ; that ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel.”

THE words “ I appoint unto you a kingdom as my Father hath appointed (it) unto me” merit our most serious attention. The Kingdom of Christ is his Church—commenced here in grace, and hereafter to be consummated in glory. As the Father sent the Son to be King, Priest and Prophet to his Church—so he sent or appointed the twelve to preside in the church, in that threefold character, to govern—to *intercede* for, and to *teach* all the subjects of his kingdom the duties they owe to God, their neighbour and themselves. Nor was his kingdom to be like the kingdoms of this world mutable in its government, and liable to total subversion ; “ *His kingdom is an everlasting kingdom ; and his dominion endureth from generation to generation.*” This everlasting kingdom was appointed to the twelve, as the Father had appointed it to the Son : but by reason of death the twelve could not enjoy it beyond the limits of their natural life.—What then became of the regency of this kingdom after the demise of the apostles ? Did it revert to the Son ? or rest in the hands of the subjects ? It did neither. It descended by transmission in the persons of those who succeeded the apostles ; for our Lord promised to the apostles and in them to their successors, that he would be “ with them even to the end of the world.”

OUR Lord spake not the words, “ I appoint unto you a Kingdom, as my Father hath appointed unto me,”—neither gave he the promise “ I am with you always even unto the end of the world,”

to the *seventy*, but to the *apostles* only ; and therefore undoubtedly the apostles even before the resurrection were designed to be, what our Lord really constituted them after he rose from the dead, a superior order of ecclesiastics. Thus your doctrine of parity, however it may hide itself under certain detached pieces of scripture, when called forth and examined, will always be found to be in circumstances similar to those, which induced Adam to hide himself after his apostacy.

OUR Lord indeed inhibited the twelve from being called “ Rabbi”—an appropriate title of the Doctors of the Jewish law ;—but he gave them fully as high and honorable an appellation, that of *apostles*. The title of *apostle*, our Lord never gave to the *seventy*, nor do we find any of them so denominated, until admitted into the number of the apostolic college. Seen in this point of view the *seventy* are as much inferior to the apostles in the christian church, as they who only sat at the feet of Gamaliel, were to the Rabbins of the Jewish. If you extend your argument against the use of the word Rabbi or Master far enough, you will kindly conduct us into one of the pleasant walks of Quakerism, teaching us neither to bow the head, nor to take off the hat to superiors in church or state !

AND accordingly (you say) p. 10—the first state of the church was that of *popular freedom*, a simple system of *fraternal order*. Mr. Robinson in his researches (you say) had proved that this was the state of the primitive church ; but whether was the church then episcopal or presbyterian ? By the definition given it was neither, it was purely *popular*, a simple system of *fraternal order*. Popular freedom ! fraternal order ! among all the rebellions

which have disgraced the character of the Jewish nation, this same principle of *popular freedom*, stands the most prominent. Corah and Co. full of love for *fraternal order*, and desirous of establishing popular freedom in its fullest latitude, incurred the displeasure of that PRIEST, before whose presence the earth and all the works that are therein shall one day be burnt up. The history of this terrible catastrophe is recorded on the sacred page, for our admonition, "lest any of us should engage in the 'gaming of Corah.'"

The church according to Boehmer has changed her constitution and complexion three times. She first appeared *fraternal*, decked in the robes of *popular freedom*, all amiable and delightful to behold, as was our general mother Eve before the fall—

*" Grace was in all her steps, heav'n in her eye,
" In every gesture dignity and love."

BUT, *fraternal*, as the church then was in the opinion of Mess. Boehmer, Robinson and Blatchford; it had been but doing the subject justice, if one of the triumvirate had favored us so much as to say what they really meant by it; whether the church for the three first centuries, was governed by *bishops*, or mere *presbyters*, or the *people* at large. But however pretty the words *popular freedom* and *fraternal order* may sound to the ear of democracy, or enmity to all good *order* and *government*; for my part, I can compare them to nothing so aptly, as to a spider's web, and a cockatrice-egg.

I hate, Sir, every species of persecution;—so far

* Parad. Lost, p. 8. l. 488.

† H. 59; v. 4, 5, 6, 7 and 8.

a friend am I to *popular freedom*, that I would not be concerned in compelling you or any other man to go to heaven, contrary to your inclination: for it is just as much persecution to compel a man to do good when he has no mind to it, as to force him to do evil when he intends to do the contrary. Nevertheless, *popular freedom* is a deceitful and dangerous expression; and if once admitted into common use, its attendant consequences will be *mobs, insurrections, burning of chief magistrates in effigy*, in one word, every species of contempt for, and rebellion against the laws and constituted authorities, both in church and state. Liberty and anarchy, like the tree of life and the tree of the knowledge of good and evil, may always be seen growing near to one another—and frequently are the fruits of the one taken for those of the other. Evil first found its way into the world under the feigned appearance of goodness; and all unlawful authority affects to gain the approbation of men under the notion of *popular freedom*.

NOT less destructive is the notion of *fraternal order*. There can be no order where there is no government, and there can be no government whilst the intoxicating cup of perfect equality is held to the lip. The wine in this cup may sparkle, and “give its * colour; but at the last it biteth like a serpent and stingeth like an adder.”—Look beyond the atlantic, and see how a *deified popular freedom* has bitten and stung nations not a few, and trodden them down like mire in the street! Look how a blasphemous body of men leagued in *fraternal order* as lineal descendents of the ancient † Titans, are engaged in a war against God Almighty himself;

* Prov. c. xxiii. v. 32.

† See Dr. Pezron's Antiquities of Nations. ch. 1 & 2.

blotting out the Sabbath day, extirpating the clergy, and burning the holy scriptures ; as preparatory steps for the subversion of all human governments, and exaltation to honor and wealth upon the wreck and misery of millions !!!

FROM such *fraternal order* and *popular freedom*, good Lord deliver us. Amen.

PAGE 12th, you say—" In the third century, Jewish theology drew off the attention of christians from the simplicity of Jesus and the gospel, and fixed it on an hierarchy, particularly in the great and wealthy churches of Rome, Antioch, Alexandria and Carthage, This introduced by degrees a second period, and a new system of ecclesiastical government named by Bochmer, *the Episcopal system of church law.*"

BUT who told all this to Bochmer--whence came the spirit that instructed him in matters unknown to all the churches he speaks of ? It is very strange that nothing of this *fraternal order*, *popular freedom* and *rise of episcopacy* can be found in any of the ancient histories of those churches. * Blondel supposes Episcopacy arose at Jerusalem about the year 135, and at Alexandria about the year 140. † Salmasius says that the distinction of the order of bishops from that of presbyters was so very ancient, that he only excepts the times of the apostles. ‡ Chamier gives the same account of the origin of Episcopacy, in saying, "Irenæus, Irenæus and Tertullian prove that *inequality*, is most ancient, and next neighbour to the times of the apostles, which we readily grant." And Baxter thus confesses "that there were

* See his preface.

† Walfo. Mesi. p. 7. Tom. 2. Lib. 10. c. 6.

‡ Dr. Chandler's Ap. farther defended p. 32.

fixt bishops in the days of one of the apostles ; that neither the apostles, nor any of their disciples nor any christian, or heretic in the world, spake or wrote a word against Episcopacy 'till long after it was generally settled in the churches.

UPON these concessions, the great Chillingworth (whose name occurs twice in your letter) has raised what he scruples not to call a demonstration, that Episcopacy is not only ancient, and Catholic, but also Apostolical ; thus—" So great a change as between Presbyterian government and Episcopal could not possibly have happened all the world over, in a little time. Had Episcopal government been an aberration from, or a corruption of the government left in the churches by the apostles, it had been very strange, that it should have been received in any ONE church so suddenly, or that it should have prevailed in ALL for so many ages after. For what universal cause can be assigned or feigned for this universal apostacy ? Can it enter into our hearts to think, that all the presbyters and other Christians then, being the apostle's scholars, should be generally ignorant of the will of Christ, touching the necessity of a Presbyterian government ? Or dare we think them so wicked all the world over, as against knowledge and conscience to conspire against it ? Imagine the spirit of Diotrephes had entered into some of the presbyters, and possessed them with an ambitious desire of a forbidden superiority ; was it possible they should attempt or achieve it at once without any opposition or contradiction ? And besides, that the contagion of the ambition, should spread itself, and prevail without stop or controul, nay, without any noise or notice taken of it, through ALL the churches in the world—ALL the watchmen, in the mean time, being so fast asleep, and ALL

the dogs so dumb, that not so much as ONE should open his mouth against it."

"WHEN I shall see all the democracies and aristocracies in the world lie down and sleep, and awake into monarchies; then will I begin to believe, that presbyterian government, having continued in the church during the apostles' times, should presently after (against the apostles' doctrine and the will of Christ) be whirled about like a scene in a masque and be transformed into Episcopacy. In the mean time, while these things remain incredible, and to human reason impossible, I hope I shall have leave to conclude thus.

"EPISCOPAL government is acknowledged, to have been universally received in the church presently after the apostles' times.

"BETWEEN the Apostles times, and that *presently after*, there was not time enough for, nor possibility of, so great an alteration.

"AND therefore there was no such alteration as is pretended. And therefore, Episcopacy being confessed to be so ANCIENT and CATHOLIC, must be granted to be also APOSTOLIC."—Q. E. D.

Now, Sir, here is a demonstration so clear, so persuasive, that I shall thank you to shew me one proposition in Euclid that has its Q. E. D. more fairly made out, or more regularly and convincingly enunciated.

EPISCOPACY, says your oracle Bochmer, extended from "the latter end of the 3d century to the time of Charlemagne;" i. e. until the year 800, for on the christmas of that year, he was crowned in

St. Peter's Church at Rome, by Pope Leo III.

BUT we have seen it demonstrated to be coeval with the Apostles—and therefore Bochmers testimony to the contrary is of no avail, it is a mere “ens rationis.”

“THE third system called the Papal was introduced,” (your learned author says) “when the Bishop of Rome arose above law, and became the sole Arbiter of all Ecclesiastical affairs;—when he claimed to himself authority over his brethren, and all spiritual government was made to issue from him, as from a common, though polluted source.”

PRAY Mr. Blatchford, *when* was this, *when* did the Bishop of Rome arise above Law?—What do you mean by Law, the law of God or the law of man?—Why do you deal thus in ambiguities?—If you had said “Law of God—or Law of man, I could have understood your meaning; as the word stands, I confess I do not.—“Became the Arbiter of all Ecclesiastical affairs.”—That was not so much his fault, as the fault of those who saw fit to yield to his arbitrations.—No man, not even a Bishop of Rome can become an Arbiter unless appealed to by contending parties. In this respect the Pope's character is clear, but not so in the next part of the account—“when he claimed to himself all authority over his brethren.”—He claimed this universal supremacy long before the time of Charlemagne, and in the Council of Trent, exerted all his influence, to have Episcopacy declared to be *jure divino* (by divine right) only in the Bishop of Rome. But the Bishops in that council were too tenacious of their own privileges to suffer the claims of an ambitious Pope, to receive the sanction of a

decree. However, by a strange exertion or papal authority, soon after, the order of Regulars was established. Priests, exempted from the jurisdiction of their respective Bishops, were erected into a body, with a superior of their own nomination and the Pope's appointment, for the very express purpose of depressing the authority of Bishops, and exalting the power of Popes; who have ever since endeavoured to *force* a belief among the churches of the Romish and Greek communion, that all Ecclesiastical power *does* issue from the successors of St. Peter. This claim of papal superiority was one of the great causes which made the Greek Church break off communion with the See of Rome, and gave an effectual spring to the English Reformation.

AND however displeasing, Sir, the following truth may be to you and some others—I cannot but remark, that the very same arguments, which the Jesuits, on the Pope's part, have always used to deny the divine right of Episcopacy have been adopted, and are still applied to the same purpose, by Presbyterians. So that I may well say, the Church of England and her Daughter the Protestant Episcopal Church in America, are “in perils among false brethren!”

THE account which Bochner gives us of the spouse of Christ is not one iota more favourable than what Horace gives of woman in general—“*Fœmina semper varium et mutabile*”—always changing, for ever inconstant.

To Bochner's three systems, viz. Paternal, Episcopal and Popish, you might have added a fourth, and informed us *how* it commenced, *where* and by *whom*; but this you have not thought proper to do. Neglecting this, Sir, you have absolutely done

violence to your title page:—Presbyterianism is there said to be the burden of your song. Permit me therefore to write down here what Dr. Mosheim (says in the 98th page I think of vol. 1.) “The fourth and last opinion is that of the Presbyterians, who affirm, that Christ’s intention was, that the doctors and ministers should all enjoy the same rank and authority, without any sort of pre-eminence or subordination, any distinction of rights or privileges.”—Thus, Sir, we may behold a *fourth face* to the church. If this be a true picture of the Church, you *may* call her all *monstrous* as you say the spirit was, which “rolled from Rome to England, glanced at Scotland and then came to America.”

AND pray Sir, excuse me, I write for information, if the church wore the face of *popular freedom* and *fraternal order* ’till the end of the third century, then changed it for the *Episcopal* countenance, with which you say she appeared, ’till the Popes claimed the sole prerogative of all spiritual government, then put on the *popish* aspect (but was not that *episcopal* too?) and appeared in this self same countenance, ’till Calvin presented her with a *Presbyterian* face— at this rate how many years will the *Geneva countenance* last before it is worn out?

EPISCOPALIANS, Sir, love *order*, *sameness* and *uniformity*; “*the Bishop of our Souls*” is the same yesterday, to day, and for ever without any *variableness* or *shadow of turning*. Nothing hurts more, than a supposed shifting and changing the government, and doctrine of the church: the enemies of christianity count up how many sects have arisen from the convulsions occasioned by Luther and Calvin, and tell us our religion cannot be a good one, when there is such a general want of unity among us. Think

with yourself, Sir, at whose door this charge lies; whether at the door of those who have *continued* in the faith transmitted to them through a long line of spiritual ancestors; or at the door of those, who *left* their father's house, to make a new religion for themselves, and who, by daily increasing differences, revive all the old heresies and deluge the world with sects and errors not to be numbered.

IN the concluding sentence of the paragraph which exhibits your third or Papal system, as you call it—you kindly jog me on the elbow, saying “ You forget that you are a protestant by profession, and are unwarily forward to give stability to the dying life of a church you have renounced.”

THE dying life of a church! Do you mean the approaching excision of the Romish church? It appears to me from the malevolent temper and the unbecoming expressions which you make use of, against that church, that you desire nothing less than her utter extirpation! These are not the sentiments nor wishes of Episcopalians; it is with us an invariable principle to pray that God *may * bring into the way of truth all such as have erred and are deceived, and that he may have mercy upon all men.* And we trust our prayers will be heard, because we know that *God desireth not the death of a sinner, but rather that he may turn from his wickedness and live.*” The death of the Church of Rome is not what we wish for—it is her reformation.

COPYING the manner and transcribing into your pamphlet a great deal more from Towgood than you acknowledge, you rail at the Church of Rome,

* See the church Litany.

calling her in that gentleman's elegant language "old withered bag, bloody and adulterous woman, who has been so often drunk with the blood of the saints:" but what have you written to point out her errors and to lead her to reformation?—So far are the Clergy of the Church of England and the Episcopal Church of Scotland from being "*unwarily forward to give stability to the dying life of the Church of Rome,*" that they are and ever have been the *only* bulwark and impregnable defence of the reformation. And who, desire to know, have more strenuously and constantly opposed the extravagant claims of the Roman Pontiffs, than our Bishops, and the learned men of our Communion? The keenest displeasure of the Romanists hath ever been against the Episcopacy of Britain, because from thence they have always received the most forcible repulses. Tell me but ONE of your brethren that hath stood up to ward off the Romish assaults upon the reformation—who hath not dealt more in scolding than argument!—Your surmises, Sir, that our church favours Popery are directly false.

BUT this has been your way from the beginning, and therefore long since, Bishop Morton, in his letter to the nonconformists of his day, thus wrote; "Belides your notorious scandals given to the Church of God itself, you have broken the hedge of peace, and opened the gap for the wild boar out of the Romish forrest to enter in and root out that goodly Vine, which many Pauls (industrious Bishops) many Apollos (faithful Martyrs) have planted and watered. Whilst Presbyterianism is daily crumbling into factions, biting and devouring one another, breaking communion daily one with another; in nothing do these sects so cordially unite as in reviling, and labouring to destroy the Episco-

pal reformed church. Down with it—down with it even to the ground, has ever been the language of Presbyterians and Papists.” And “it is very well known (saith Bishop Saunderson in the preface to his Sermons) what rejoicing that VOTE for pulling down Episcopacy brought to the Romish party; how in Rome itself they sang their *Io PÆANS* upon the tidings thereof, and said triumphantly—*THE DAY IS OURS.*”

So that, what Nathan said to David upon another occasion, is perfectly applicable to yourself in the present instance in regard to the Church of Rome—*“Thou art the man.”*

“*THAT* there is a divine appointment to the office of the ministry, is an important truth.”—Indeed it is not only highly important, but indispensibly necessary to the due performance of public worship, and the valid administration of the Sacraments. And you add, p. 12. “It is a dictate of * natural light and common reason that there should be some appointed to *lead* in the public offices of devotion, &c.” This observation will hold good with those churches who use liturgical forms, where the minister really “*leads* in the public offices of devotion;” but surely it cannot apply to your practice, in which I have never learned that there were any public offices of religion, unless you call preaching and *free* prayer such. But even in these you do not *lead*—you go alone; no man says a word after you, nor even *Amen* when you have done. All the leading I can perceive, is among your choristers; one

* *External light* may be of use
To yonder herd of fools,
Internal light is what directs
Philosophers and—OWLS.

Skinner on Dr. Beattie's Essay on innate ideas.

sets the psalm and the others follow him. If you say, that you *lead* in what you call *free* prayer, and the people follow you, and accordingly may be said to pray; upon this principle Sir, all the people who hear you preach, follow you as much as they do in prayer, and accordingly may be said to preach: This is certainly fair reasoning, and the inference I deduce from it is; that it is much more eligible to have *public offices of devotion* in which the minister may lead; than to subject a whole congregation to the necessity of addressing God in whatever manner their minister pleases; unless they were fully ascertained of his *infallibility*.

YOUR words “*continuance of the office to the end of the world,*” should here be commented upon were it not that I think they will appear more to advantage, when contrasted with a passage in the 29th page of your Letter.

THE distinction you make, Sir, between *extraordinary* and *ordinary* officers in the first days of the church, is extremely confused; for all the Apostles, Prophets, Evangelists, Pastors and Teachers of that period had extraordinary powers conferred upon them, though not upon all in the same degree. If you mean by the word *extraordinary*, the power of tongues and working miracles, as appropriated to the Apostles, Prophets and Evangelists, even here your inaccuracy is manifest; for we find several of the Pastors and Teachers evidencing their extraordinary gifts “by discerning of spirits;” which to me appears not less remarkable than several of the miracles performed even by the Apostles themselves.

Now---Sir---the grand question !

You say---“ These officers in the church are frequently called *Bishops*, or *Overseers*, *Presbyters* or *Elders* ; nor does any distinction between these two appear in the New Testament, nor do we find the latter represented as an order of men subordinate and inferior to the former.”

You might have said these officers are frequently called Bishops, or Overseers, Presbyters and Elders---and Deacons, and therefore they are all *one order* ; which had been equally true with what you have said.

MR. NELSON in his book of Fasts and Festivals---on the question---“ How were the Bishops called in the Apostolic age”---Answers thus ; “ Those whom we now call Bishops were in the first age of the church styled *Apostles*, and by St. John in the Revelation *Angels*. And the word *Bishop* and *Presbyter* in the same age were used *often* promiscuously to denote the same order and *generally* that which we now call the order of Priests. But in the succeeding age, and that whilst St. John was alive, the governors of the church abstained from the name of Apostles and were content with that of Bishops ; and then the second order were called altogether Presbyters. And that the title of Bishop was appropriated thenceforward to those that had the power *ordaining*, *confirming*, and *governing*, is plain from the ecclesiastical writers of that age. So that it is not so much the NAME, as the distinct POWERS which we contend for.”

BUT you say the New Testament makes no distinction, never represents Elders *as an order of men subordinate and inferior to Bishops*.

I READ in St. Mark c. iii. v. 14. “ And he

(Jesus) *ordained* TWELVE, that they should be with him, and that he might send them forth to *preach*; and to have power to *heal sicknesses*, and to *cast out devils*."

AFTER this—St. Luke c. 10. v. 1. "The Lord *appointed* other *seventy* also, and sent them two and two before his face, into every city and place, whither he himself would come; go your ways: behold I send you forth as lambs among wolves; v. 8. Into whatsoever city ye enter, heal the sick that are therein, and say unto them, the kingdom of God is nigh at hand."

I WILL grant that the Apostles and the seventy by this ordination, stand exactly in the same rank, call it by what name you please. But, to the ordination of the Apostles which I have now mentioned, we find another superadded, when *Jesus* after his Resurrection," *came * and spake unto them, saying, all power is given unto me in heaven and in earth. Go, ye, therefore, and teach (Disciple) all nations, baptizing them in the Name of the Father and of the son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world.--- Amen.*

By this ordination superadded to that which they had formerly received, the Apostles certainly stood *superior* to the seventy, who had not received any such additional ordination. After the ascension, the Twelve (not the seventy) by prayer and imposition of hands, on seven men conferred the order of deacon. Thus we behold the sacred hierarchy, or three orders of the priesthood, and that upon the

most summary and scriptural evidence ;—viz. * the *Apostles*, the *Seventy*, and the *Deacons* ; corresponding as we apprehend to *Bishops*, *Priests* and *Deacons*. And accordingly St. Paul saith, “ God hath set some in his church, *first Apostles*, *secondly Prophets*, *thirdly Teachers*.”

It may be easily proved Sir, that in the church of Jerusalem, there were three orders of ministers, from the very beginning. Three † years after St. Paul's conversion he went up to Jerusalem to see Peter, for he had never seen any of the Apostles except James the Lord's brother. Fourteen years after his conversion, Paul and Barnabas were sent by the church at ‡ Antioch to obtain the judgment of the Apostles and Elders at Jerusalem concerning the observance of circumcision and other rites of the Mosaic dispensation. In determining this question the sentence of *James* was decisive. Nine years after this, || about A. D. 58, St. Paul makes his last journey to Jerusalem, where he still finds James—“ *Paul went in with us unto** James, and all the Elders or Presbyters were present.*”

FROM scripture then it appears that *James* resided for twenty years together at Jerusalem as the *Ecclesiastical superior* of the *Presbyters---and Deacons*, of that province. For the Apostles had ordained seven deacons at Jerusalem ; of whom Stephen was the first Martyr ; Philip went to Samaria, and for ought that we know to the contrary the other five continued at Jerusalem.

* Acts c. vi. v. 6.

† Gal. c. i. v. 19.

‡ Acts c. xv.

|| Gal. c. ii. v. 1.

** Acts c. xxi. v. 18.

Now Sir, I come to your Seven considerations, which you say---“ I think so important and satisfactory that I hope I shall not be deemed wanting either in *candor* or *sanity of intellect*, if I view them to be unanswerable.”

GIVE me leave, Sir to remark, that if your *candor* and *sanity of intellect*, depend upon the irrefutability of these * *seven* considerations, I would not give *seven cents* for all the stock you have of either.— But let us examine these considerations, and see how strong the pillars are, on which you rest the fabric of your candor and intellectual sanity. A strong man leaned upon certain pillars, long since—and—

CONSIDERATION 1st. “ In the first of Timothy, 3d, chap. the Apostle lays down the qualifications of Bishops and Deacons, without saying any thing of Presbyters; whom it is not at all likely he would have omitted, had they been a different sort of persons from those intended by Bishops.”

IN answer to this, hear the words of Clemens Romanus. “ Christ † was sent from God, and the Apostles from Christ, and they went about preaching the gospel. They therefore preached through regions and cities, and constituted (ordained) their first fruits (first converts) into Bishops and Deacons of those that should afterwards believe.” Agreeably to this account, Epiphanius thus writes,

* N. B. These considerations may be seen in a less mutilated form in the 198 and 199 pages of Mr. Towgood's book, for which Mr. B. has given no credit. But popular freedom and fraternal order sanction such plagiarisms, among brethren.

† Clem. Rom. Ep. 1. ad Cor.

“ At the beginning of the *Apostles’ preaching, when there was none fit or worthy to be Bishop, the place remained void without any; but where need required, and there were those that were fit for it, Bishops were constituted; but while there was no multitude of christians, there were found none among them to be constituted Presbyters, and they contented themselves with a Bishop alone in every place, but without a deacon it was impossible for a Bishop to be, and therefore the Apostle took care, that a Bishop should have his Deacon to minister to him.”

Thus it may be easily accounted for, why St. Paul gives directions concerning Bishops and Deacons, omitting the order of Presbyters. “ Inter gradum infirmum et supremum, gradus medius continetur.”

CONSID. 2d. “ The church at Philippi had but two orders of church officers among them, viz. *Bishops and Deacons.*”

To this second consideration hear what Theodorit says---“ Paul then wrote to the Presbyters and Deacons of that city, because their Bishop † Epaphroditus, whom he styles his brother and companion in labor, and fellow soldier, and their Apostle was then with him at Rome.” That he was then with St. Paul at Rome, appears from the postscript of his Epistle, “ written to the Philippians from Rome, by Epaphroditus;” and from the 25th verse of the 2d chapter of the Epistle—where St. Paul’s says, “ *I supposed it necessary to send unto you*

* Epiph. Lib. 3. c. 1.

† Philip. c. ii. v. 25.

‡ Apostolon messenger.

Epaproditus, my brother and companion in labor, and fellow-soldier, but your messenger—umoon de Apostolon—your Apostle.

You say the church of Philippi had *two* orders, viz Bishops and Deacons—but *St. Paul* informs us that it had *three* orders, viz. an *Apostle*, with the *Bishops* and *Deacons*; and he expressly denominates *Epaphroditus* the *Apostle* of those *Bishops* and *Deacons*, to whom he wrote from Rome. And thus the church of Philippi had three orders, *Apostle*, *Bishop*, and *Deacon*.

CONSID. 3d. “ That the name, work, office of a Presbyter and Bishop are the same appears from Titus c. i. v. 5, 7. For this cause, I left thee at Crete, that thou shouldst ordain Presbyterous, Presbyters in every city. If any (that is to be ordained a Presbyter) be blameless—For a Bishop must be blameless.”

THAT the jurisdiction of Titus extended to all the Christians, laity and clergy, in the whole Island of Crete is apparent from the words, “ For this cause left I thee in Crete that *thou* mightest set in order the things that are wanting, and ordain Elders in every city.” And *St. Paul* expressly calls * Titus an *Apostle*, and of consequence he was possessed of all *Apostolic* powers. Now, if Titus was the *Apostle* and ordinary of all the *Ecclesiastics* in the Island of Crete, and as such their superior, whatever name or title was conferred upon those persons whom he ordained—still he exercised *Episcopal* authority over them. If they were strictly speaking, mere *Presbyters*, he was their *Bishop*; if they were in the appropriate sense of the word

* Cor. c. viii. v. 23.

Bishops, possessing the power of ordaining and confirming; then was he their metropolitan. Turn the sentence, any way you please, it will equally militate against the notion of parity, and advocate the cause of Episcopacy.

CONSID. 4th. "The Presbyters of Ephesus are called Bishops, and to them the oversight of the church in that place is committed. Paul sent to Ephesus, and called *Presbuterous, the Presbyters* of the church, and when they were come he said---*Take heed to yourselves, and to all the flock, over which the Holy Ghost hath made you Episcopous---Bishops.*"

THIS text Sir, you adduce to prove that Bishops and Presbyters are the same: If they are, the charge which St Paul gave to the Presbyters, will be the same or parallel to that he gave to Timothy the Bishop of Ephesus. Let us then deliberately examine and see how far these charges agree.

"PAUL sent from Miletus * to Ephesus, and called the (Presbeterous) Elders of the church," and when they were come he said, "Take † heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you Episcopous Bishops, Overseers, to feed the church of God, which he hath purchased with his blood." This is every word of the charge given to *all* the Elders of Ephesus.

THE same charge in effect St. Paul gave to Timothy---‡ "Take heed to thyself, and unto thy *doctrine*; continue in them; for in doing this, thou shalt both save thyself, and them that hear thee."

* Acts c. xx. v. 17---†V. 28.

‡ Tim. c. iv. v. 16.

IN this and the charge given to the Presbyters, or if you had rather the Bishops of Ephesus---St. Paul speaks of *instruſing* only---and if there is no farther charge given to Timothy, we may conclude that he was not *ſuperior* to the Presbyters of that church ; but if there is, we muſt infer the contrary.

ST. PAUL does not ſay one word to thoſe Presbyters concerning the qualifications of perſons to be *ordained*---it is therefore more than probable that they had *no power of ordaining others*.

BUT St. Paul is very particular in pointing out to Timothy the qualifications both of the * Presbyters and Deacons whom *he was to ordain*. And why ſhould the Apoſtle be ſo particular in his inſtructions to Timothy, and not ſay a word about *ordaining* to the Presbyters of Ephesus, if they ſtood upon the ſame level of Eccleſiaſtical power---eſpecially as he expected never to ſee them again ?

ST. PAUL deſired Timothy to charge the miniſters of the church at Ephesus, “ that they † teach no other doctrine” than they had received of him ; but he gave no ſuch charge to the Elders in common, to watch over one another.

ST. PAUL charges “ *Timothy to ‡ lay hands ſuddenly on no man,*”---i. e. to ordain no man haſtily without having firſt proved him ; but gave he any ſuch charge to the Elders, concerning *ordination* ?

ST. PAUL charges “ *Timothy not to receive an ¶ accuſation againſt an Elder or Presbyter, unleſs before,*

* 1 Tim. c. iii.---† 1 Tim. c. i. v. 3.

‡ 1 Tim. c. v. v. 22.

¶ 1 Tim. c. v. v. 12.

two or three witnesses." But does he authorise the Presbyters of that church to sit in *judgment upon one another*?

ST. PAUL even points out to Timothy the manner in which he was to execute this part of his Episcopal office, when he says—" *them that sin, rebuke before all, that others also may fear.*" But there is not one word of direction given to the Presbyters how they were to order the punishment of offending brethren.

IN addition to all these, St. Paul gives to Timothy another very solemn charge in these words—" I give thee charge in the light of God, who quickeneth all things and before Jesus Christ, who before Pontius Pilate, witnessed a good confession, that thou keep this commandment, without spot unrebukable, until the appearing of our Lord Jesus Christ."

IN the ordinary course of nature, St. Paul had no reason to expect that Timothy would be alive at Christ's second coming; this charge therefore was not given to Timothy exclusively; but in the person of Timothy, to all who should succeed him in his Episcopal office, by a regular investiture, even unto the end of the world. That this is a fair statement of the case, and that St. Paul deemed a *regular succession indispenfibly necessary* to perpetuate the ministry, is evident from these words, " Keep this commandment—without spot—unrebukable—until the appearing of our Lord Jesus Christ"—compared with this other injunction of the same Apostle—" the things which thou hast heard of me among

many witnesses, the same * commit thou to faithful men, who shall be able to teach *others* also."

THUS Sir, I hope you see that all the power of governing and ordaining in the church of Ephesus belonged to *Timothy* during his life time—and that no part thereof was claimable by the *Presbyters*, and consequently that they were an order of ecclesiastics inferior to him—call them by what name or title you please. I have insisted the more upon this *consideration*, both with a view of correcting your own erroneous ideas on the subject, and of pointing out to others the fallacy of the inference you deduce from the sacred text.

WHENEVER you can make it appear Sir, that St. Paul gave the *very same charge* to the collective body of the Ephesian *Elders*, that he gave to *Timothy* individually—you shall have ample credit for the discovery—and we shall henceforth consider Presbyterian Ordination valid and Apostolical: until you do this, or some one does it for you, our judgment concerning your power to ordain must continue the same it now is and ever has been.

CONSID. 5th. "However amusing (you tell me, p. 15) your account of Jesus Christ--as holding the *Episcopate* during his continuance in the world, and of his Disciples being elevated to that *superior order* after his ascension into Heaven. who, previous to it, were Presbyters, it appears that one of them at least was altogether unacquainted with it, or else had most unaccountably forgot it. 1 Pet. v. 1. 2. (*Presbuterious*) the Presbyters among you I exhort, *Suspresbuteros*, who also am a Presbyter; feed the flock of God among you. acting the part of Bishops,

Episcopantes. They were to discharge the Episcopal office, and to perform all the duties belonging to it."

"HOWEVER amusing, &c. ! It is truly shocking in a lay-man to annex the idea of amusement to any thing relative to our blessed Redeemer ; but it is highly criminal in either a real or supposed Ecclesiastic—thus to write : but perhaps it is not so criminal in you, as it would be in others, who have not as you have done, expressed a willingness " to resign the sacerdotal character to others." Any how the expression is very indecent and inconsistent with that reverence which is due to the present Redeemer and future judge of the world.

If you think, because Peter said " The Presbyters among you I exhort, who also am a Presbyter," that he had forgotten that he was an Apostle—you pay no great compliment, either to his memory or his veracity : and if you infer from the promiscuous use of the words Presbyter and Bishop, that they are one and the same—you may with a greater shew of reason assert that an Emperor and a general are the same, because the old Romans expressed both these characters by the same word—Imperator. Hiding a subject under the promiscuous use of names or of words of an apparently similar import, you may obscure, but can never elucidate it. But perhaps your system cannot well bear the light, and therefore you deal so much in ambiguities ; such as the description you give of the primitive church in page 10.

WE readily acknowledge that all the Apostles were Presbyters—but we deny that all Presbyters were Apostles. St. John calls himself a Presbyter, both in his second and third Epistle ; and in the

text immediately under consideration, St. Peter styles himself a fellow-presbyter of the presbyters to whom his first Epistle was written. Were Peter and John nothing more than Presbyters? Or were those presbyters all Apostles, possessed of Apostolic powers to govern the churches and ordain their ministers? There is nothing remarkable in the Apostles calling themselves presbyters, when they condescend even to style themselves Deacons, an ecclesiastical title confessedly inferior to presbyters. For instance—"Who then is * Paul, and who is Appollos, but *Diakonoi*, Deacons, Ministers by whom ye believed?"—Who hath made us able † *Diakonoi*, Deacons, Ministers of the New Testament."—"Then the twelve, &c. we will give ourselves continually to prayer and to the ‡ *Diakonia* Deaconship, ministry of the word." "We sent Timotheus our brother and || *Diakonon*, Deacon, Minister of God, and our fellow-labourer in the Gospel."—"Whereof I (Paul) was made a *Diakonos*, ** Deacon, a Minister according to the gift of the grace of God." And Clemens of Alexandria writes that all the Ministers of the Christian Church are contained under the names of †† Presbyters and Deacons; and yet speaks of ††† Bishops, Priests and Deacons, as three distinct orders

AND thus your fifth *consideration*, as it proves too much, proves nothing, in favor of parity, unless you choose to admit that Apostles, Presbyters and Deacons are but *one* order; which I presume you

* 1 Cor. c. iii. v. 5.

† 2 Cor. c. iii. v. 6.

‡ Acts c. vi. v. 4.

|| 1 Thes. c. iii. v. 2.

** Eph. c. iii. v. 7.

†† Clem. Rom. Epist. c. 32 and 45.

††† Idem. Strom. p. 667.

will scarcely venture to do for fear of the consequences. But Sir, you may amuse yourself with the supposition that they are all *one*, provided your amusement intrudes not upon the serious hours of others.

CONSID. 6th. You say—"Agreeably to which we find that Timothy had the ministerial office conferred on him by the laying on of the hands of the Presbytery, or company of Presbyters or Elders; i. e. ministers. and doubtless, Presbyters (who are the only gospel ministers and pastors by divine appointment) are in all succeeding ages impowered and authorized to set apart qualified persons to the sacred office, there being no one duty enjoined upon Bishops, from which Presbyters are secluded."

THIS grand assemblage of words is highly worthy of being called a consideration indeed—if a jumble of contradictions absurdities and nonsense can merit that title. First you say Timothy was ordained by a company of Presbyters, or Elders, that is ministers. Now the word minister is the same as deacon, and from the construction you have given to the sentence, Timothy was ordained by a company of Presbyters, not in their Presbyterial, but in their Diaconate capacity, thereby changing Presbyterianism into Diaconism.

IN all your illustrations of the favourite subject, you avoid perspicuity, by keeping back something from the public eye: here you say Timothy was ordained by a company of ministers—but you do not tell us, what sort of ministers they were—or whether there was any Apostle present to take the lead at this ordination. If you had known how to stop St. Paul's mouth, you would have told us, it was performed by a company of mere *presbyters*, without

the authority of any one Apostle; but had you attempted to do this, the Orator who made Felix tremble would have stood up to condemn your boldness. For St. Paul addressing Timothy after his ordination—said thus, “ I put thee in remembrance that thou stir up the gift of God, which is in thee, by the *putting on of my hands*.” St. Paul then was the *superior* of the Presbytery—and being himself an Apostle claims exclusively the power of ordination, however he may have admitted the hands of the attendant presbyters also. Paul by *laying his own hands* ordained Timothy; the Presbyters by *laying on of their hands* gave their assent and approbation. So that Timothy’s ordination was not as you would have the world to believe it to have been—by mere Presbyters; but by the hands of the great St. Paul, who was an Apostle—and therefore purely Episcopal, as being performed by the highest order in the church.

AND doubtless (you say p. 15) Presbyters, who are the only gospel ministers and pastors by divine appointment, &c.” This is a bold stroke upon the Apostles; for if it be as you say, it is not the order of Apostles, but the order of Presbyters that is of divine appointment! If a divine appointment ever belonged to any class of ministers whatsoever, it was conferred upon the twelve, not in their *presbyterial*, nor in their *diaconate* capacity, but purely in their *Apostolic* character. To them in that character Jesus said, “ *As my Father hath sent me, even so send I you.*”

“ THERE being no one duly enjoined upon Bishops, from which Presbyters are secluded.”

THIS may be true among self-created Bishops; but is diametrically the reverse to truth among Apostolic and Christian Bishops. We will appeal

to men who lived nearer to the days of primitive purity than any of our modern informants, and happy shall I be if you and others of your way of thinking would submit more to their judgment than you do. Origen says, "More is * required from a Presbyter than from a deacon; more from a deacon than from a lay-man; but from him who amongst us, has (archen auten ten ekkelesiastiken) the chief ecclesiastical authority committed to him, more still is required." And Tertullian says---"The † chief priest, that is the Bishop has the power of giving (Baptism;) after him, or next to him, the Presbyters and the Deacons." And St. Paul saith---that "the ‡ care of all the churches was upon *him* daily." Our Lord authorized the Apostles to ordain others as the Father had ordained him; he appointed unto them a Kingdom as his Father had appointed unto him; but this kingdom and the authority of appointing its governors, he never committed to the seventy. He breathed on the Apostles and said "Whosoever sins ye remit, &c." but we read not of any such power lodged with the seventy. The Apostles ordained the seven deacons, *without* the assistance of the seventy. God is a God of order, and every officer in his church must do the duty assigned him according to his station therein.

CONSID. 7th. "Paul and Barnabas (you say p. 16) were themselves ordained by certain prophets and teachers, in the church of Antioch, and not by any Bishop distinguished as such: and can you Sir, reconcile it to yourself that Paul and Barnabas were irregularly ordained?"

* Origen on Jer. hom. 2.

† Ter. de Bap. c. 17.

‡ 2 Cor. c. xi. v. 28.

“ I know Sir, that Paul (and I suppose that Barnabas was exactly of St. Paul’s mind,) was so well instructed in the law and the prophets, and consequently in the nature and design of the Jewish Hierarchy, that he would never have submitted to any ordination but what was purely of divine authority. But let us attend to this piece of ecclesiastical history as we find it recorded at full length in the 1st, 2d, 3d and 4th verses of the 13th chapter of the Acts. “ Now there were in the church that was at Antioch, certain *prophets* and *teachers*; as *Barnabas*, and *Simeon* that was called *Niger*, and *Lucius* of *Syrene*, and *Manean*, who had been bro’t up with *Herod the Tetrarch*, and *Saul*. As they ministered to the Lord, and fasted, the *Holy Ghost* said, separate me *Barnabas* and *Saul*, for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they being sent forth by the *Holy Ghost*, departed, &c.

By your statement, it would appear that Paul and Barnabas were only lay candidates for ordination, and as such presented themselves before “ certain prophets and teachers in the church of Antioch.” But I am no less astonished at your precipitancy in hazarding such an assertion, than at your unacquaintedness with this portion of scripture whereon, as being the very ape of your objections to Episcopacy, you seem to have erected the proudly waving banners of Presbyterianism. In this scripture---Paul and Barnabas are reckoned in the number of these prophets and teachers---Barnabas first and Paul last. It is strange how this escaped your notice; however this (shall I call it a designed) mistake tends to prove one thing, that you are *per fas aut nefas* determined to maintain the darling scheme.

THE question on this text, I presume, is, whether Paul and Barnabas had their ordination from Simeon, Lucius and Manean---or whether this laying on of hands, was not a valedictory act; a solemn farewell.

THE church of Jerusalem, upon information that the people of Antioch had received the gospel, sent Barnabas to them, who soon after his arrival went to Tarsus, and brought Paul with him to Antioch; *and a whole year Barnabas and Paul assembled themselves with the church, and taught much people.* About this time the Antiochean christians determined to send relief to their suffering brethren in Judea---and sent their charitable contribution by the hands of Barnabas and Saul. This is the time, when your supposed ordination of Paul and Barnabas took place. But to please you Sir, I will suppose it was a *real* ordination, and mark the consequences of the hypothesis. If Simeon, Lucius, and Manean were prophets, so were Paul and Barnabas; if those were teachers, so were these; if those were presbyters, so were these; there being the same scripture evidence for the one as the other. If this was a real ordination; it was an ordination super-added to that under which they had officiated formerly, which would be making two orders in the ministry; for prior to this supposed ordination, all the five prophets and teachers were equal. And supposing these five prophets and teachers were all presbyters prior to laying their hands on two of their number---will you be willing to acknowledge that they promoted Paul and Barnabas to the office of Bishop, and set this down as the æra of the commencement of Episcopacy? But Crisostom says---
**Presbyters do not ordain Bishops.*

* Hom. in Tim. c. iv. v. 14.

It does not appear that this was an ordination as you suppose; it was an action similar to that recorded in the 2d chap. of St. Paul's epistle to the Galatians; "When *James, Cephas and John*, who seemed to be *pillars*, perceived the grace that was given unto *Paul*, they gave to him and *Barnabas*, the right hand of fellowship; that they should go eis ta ethne, unto the gentiles, the heathen."

As to St. Paul's ordination—either in point of validity and regularity, I never had the least reason to be doubtful, after the account which he has given of it himself. He solemnly declares that he received his commission neither from men—nor by man; but immediately from Jesus Christ, who personally appeared to him for that purpose: and he farther assures us, that *the gospel of the uncircumcision was committed to him, as the gospel of the circumcision was to Peter*. On this account he calls himself "the *Apostle of the Gentiles*."

I am therefore under no anxiety of mind concerning the validity of St. Paul's ordination—it being in the very highest degree Episcopal—derived to him from Jesus the exalted and now glorious head of his church and Bishop of our souls.

Thus Sir, I have bestowed some attention on your seven considerations—weighed them in the balance, and found every one of them wanting. You say they are taken from the highest authority; I say they are partly taken from scripture, and partly from *Towgood's* letters. By mixing so much human opinion with scripture, you have greatly perverted it from its original meaning; but released from the chains you have put upon it, it will speak for itself, and its voice is the voice of truth. In connection with the words of truth, I

have already declared—and will repeat it again-- that “ *it is just as easy for one man or any number of men to create a new world, as to institute a new church different from that instituted by Christ ;---for none but that can justly claim the privilege of the promise---I am with you always, even unto the end of the world.*”

You virtually admit (p. 10) in connection with Chillingworth's exclamation, the first half of the sentence by which you say I excommunicate all Presbyterian churches ; and if you do admit my words as far as you have quoted them, 'till the semicolon ; I do not see how you can possibly avoid the consequence. For if Christ formed a church and appointed its government and doctrine ; and annexed a promise of his perpetual presence to the administration of that government and the preaching that doctrine ; it is a natural and necessary consequence, that in so far as men depart from that government and slight that doctrine, they denude themselves of a claim to the promise which Christ annexed to their due observance. If you say, I hereby unchurch all the presbyterian churches ; I reply, by no means, if they *are* unchurched ; it is not I but themselves who have done *it* : and if they *are* different from the church which Christ established, they may easily be made the same, by becoming Episcopalian. Calvin, Knox and some others put them out of humor with their mother, and prevailed upon them to leave her ; but most cordially does she invite them to return, and if they lend a deaf ear to her intreaties, if they are still angry and will not come in, what can she do but continue her invitations ?

AND you are angry, and doubt whether ever Tertullian said, that was a presbyter to pretend to ordain, he would be reckoned a madman. Quoting

these words memoriter, and having at present neither time or inclination to turn over every leaf he hath written simply to obtain a reference, I request your attention to the history of Aërius in the fourth century, who for asserting that Bishops and Presbyters were all one---and that Presbyters might ordain as well as Bishops, was condemned by the voice of the universal church, and pronounced *Manoides, a madman. And I confess that there appears to me, little appearance of sanity of intellect in advocating a cause in the eighteenth century, for the broaching of which in the fourth, a man was universally pronounced a madman.

BUT Sir, as you seem in various parts of your letter, to be so much afraid that any imputation of want of candor or sanity of intellect should be laid at your door; to give you all the soothing satisfaction in my power, and ample proof that I wish to accuse no man falsely, I will here present you with the opinion which even Calvin and Beza *once* entertained of Episcopal government. Calvin in his Epistle to Cardinal Sadolet, says that he should reckon those men who should reject such an Hierarchy (as the Church of England) “*nulla non anathemate dignos,*” worthy of the highest degree of excommunication. And Beza, speaking of the same church, says, “*Let her * enjoy that singular blessing of God, which I wish may be perpetual to her.*” And in the first chapter of the same book, he expresses his doubts; (doubts very different from yours) whether any man *could* reject the order of Bishops in such a reformed church; “*If (says he) there be such, God forbid that any man in his wits should assent to the madness of those men.*”

* Epiph. hæres. 55.---75.

† Ad Tract. de mix. c. 18.

If then, the universal church condemned and pronounced Acrius a *mad-man* for broaching presbyterianism in the fourth century ; and Beza and Calvin in the fifteenth pronounced those *mad and worthy of being anathematized*, who should dare to revile the Hierachy and despise Episcopal ordination in the church of England ; little reason can you have for doubting whether Tertullian ever said “ he would be reckoned a *mad man* who would attempt it,” in his days. But, let not all your anger blaze only against Tertullian and me--I pray you let some of its sparks reach the border of Calvin's garment ; you know he loved fire ; and loved to communicate fire to others, you know that he was the cause of *burning Servetus ! To put you into some degree of good humour, Sir, I will now lower my language and exchange the word *mad-man* for the word *dreamer*---(a more gentle and pacific word to be sure ;) and join with Bishop Beveridge saying, “ From the days of the †Apostles, no body ever *dreamt* that Bishops and Presbyters were of the same order.”

WHEN you have adduced the evidences of St. Paul, Chrystom, Jerome, Ambrose, Austin, Theodoros, Primasius, Theophilact, Oecumenius, Aenselm, Gregory, Gratian, &c. to prove that Bishops and Presbyters are in all respects the same---it will be proper to attend to your quotations ; in the mean time, I will, take the liberty of making a few remarks upon what you, (echoing Mr. Towgood's words)---call a “ well known acknowledged, incontestible fact, that Presbyters in the celebrated church of Alexandria ordained even their own bishops, for

* Notes on Cotel. Ap. Fathers.

† For opposing the doctrine of the Trinity Servetus was burnt alive at Geneva, 1553.

more than two hundred years, in the earliest ages of christianity.”

MR. TOWGOOD refers to the testimony of Eutychius, a Patriarch of Alexandria who wrote in the tenth century, nearly nine hundred years after the establishment of that church; and no writer of the first five centuries gives us the least hint of any such practice. When Amrus Ebnol took Alexandria, he burnt all the books in the city--an irreparable loss to the literary world: “What regard then is due to an author (as the Rev. Dr. *Bowden says) who quotes no authorities, and lived too late, to know any thing of the church of Alexandria, but what is to be derived from the primitive writers?”

EUTYCHIUS' ignorance of the early times of the Alexandrian church is exceedingly conspicuous in the account he gives of Origen--the most celebrated Ecclesiastic of the age he lived in; he says, “In the time of † the Emperor Justinian there was one Origen, Bishop of the Manbagonses, who asserted the doctrine of the transmigration of souls, and denied the resurrection; that Justinian sent for Origen to Constantinople, and that Eutychius, the bishop of that city, excommunicated him.”

EVERY word of this is false; for Origen never was a bishop; and he lived in the end of the second and beginning of the third centuries; and the Emperor Justinian in the fifth. Eutychius also says, that three bishops were excommunicated at the same time with Origen, viz. Iba, bishop of Roha, Thaddeus, bishop of Massinensa, and Theodoret, bishop of Ancryra: but all these bishops were dead before

* See his second letter to Dr. Styles, pages 93, 99.

† Euseb. Eccl. hist. Lib. 2.

the time of Justinian. What credit then is due to you, or to Mr. Towgood, or to Eutychius, for a piece of history built upon so fabulous a foundation?

THE story of the Alexandrian Presbyters ordaining their own bishops receives no small degree of correction from the following quotation from *Evagrius, who informs us that " John one of the presbyters of Alexandria, made a journey to Constantinople, being sent on an embassy to make an address to the emperor, that whenever it should happen that their bishop should die, the inhabitants of Alexandria might have the liberty of *electing* one to preside over their church whom they should have a mind to." Upon which, Valesius makes the following remark. " The power of *electing* their bishops had been taken from the clergy and people of Alexandria, and the emperor had removed the privilege of nominating the bishop of Alexandria to himself, as is apparent from this place; the which we deny not was done by force, and against the ecclesiastic laws. Nevertheless the roman emperors, not without reason, challenged that power to themselves, after the murder of Proterius the Alexandrian Bishop, in regard to the city of Alexandria, by its own inclination prone to seditions, had several times raised vehement disturbances in the *election* of Bishops."

THE Alexandrian * Presbyters, when they elect-

* Alexandriae a marco Evangelista usque ad Heraclam et Dionysium Episcopos, Presbyters semper unum ex se electum, in excelsiori gradu collocatum Episcopum nominabant; quomodo si exercitus imperatorem faciat. Hieron. Ep. 85 ad Evagr. dianisus consec. 247. obiet 267.

ed a bishop conducted him to the Episcopal throne; and placing him on it, proclaimed him *Bishop elect*: and no historian but Eutychius ever said that they proceeded to perform any act of consecration.

THE same historian in his account of the ordination of Timothy Aelurus furnishes us with a duplicate of a letter sent to the Emperor Leo, by the Egyptian Bishops and clergy, which militates I think very much against your *well known fact*.—They write thus “ Timothy taking with him two Bishops who had been legally deposed, as if he could have received ordination from two Bishops, not so much as one of the *orthodox Bishops, throughout the Egyptian Diocese being there, who are always wont to be present at such ordinations of the Bishop of the Alexandrians.*”

As I consider this as an evidence of some importance, I shall present you with the original latin, lest it should be thought that I had given an unfavourable translation. You may find the words; Part 3. c. 22. of the Counc. Chale. Edit. Paris. 1671. Col. 893. “ Assumens secum Timotheus iuste condemnatos duos Episcopos, et clericos similiter qui (sicut diximus) in exilio fuerant habitare damnati, tanquam manus impositionem suscepturus a duobus, nullo penitus Orthodoxorum Episcoporum ex Diæcesi Aegyptica præsentē, *ut mos est in talibus Alexandrinorum Episcoporum Ordinationibus interesse.*”—Dupin says that the uncanonical ordination of this Egyptian Bishop, by two Bishops, (the Canons requiring three Bishops to consecrate the Elect) happened A. D. 457 three days before Easter.

THAT there is not even the shadow of truth in your *well known, acknowledged, uncontested fact*, that

for 200 years the Alexandrian presbyters ordained their own Bishop, is manifest: nevertheless to elucidate the subject one degree more, I subjoin the following account of St. Athanasius' promotion to the See of Alexandria, in the year 326 taken from the Synod Ep. Council. Alex. the translation by Dr. Cave---“ No sooner was Alexander (their former Bishop) dead, but the people of Alexandria became passionately clamorous for Athanasius to succeed; universally flocking to the church, and publickly putting up their petitions to God, in that behalf, continuing in their devotions day and night; yea, and solemnly adjuring the *Bishops* who were come to town, to settle a new Bishop in that See, to consecrate and ordain him, 'till when, they would neither leave the Church themselves, nor suffer the *Bishops* to depart. Which was no sooner done, but it was entertained with the universal joy and satisfaction, both of the *Clergy* and *People*, manifested by all open signs of festivity and rejoicing, cheerful looks, general confluences to behold the man, and common gratulations and thanks to God, for so great a blessing.”

THERE is nothing here that looks like the *precious history* you depend so much upon; nor can I find the least hint of it, in any author but Euty chius. Will you then, Sir, be so obliging as come to particulars, specify the time when these *two hundred years* of Egyptian presbyterianism commenced—inform us how many Bishops (and their names) received this sort of consecration—and how it came to pass, that all at once, at the expiry of the 200 years of presbyterianism, the Egyptians reverted to Episcopacy. Do this Sir, and you will furnish the world with a very convincing proof that you know more of the transactions of the Egyptian Diocese

during the first five centuries than all the historians of Egypt, Greece and Rome put together.

Now Sir, having passed through *tot discrimine rerum*—you kindly introduce me to Dr Lardner's Deacons, “ whose peculiar work, according to the primitive institution, was the *servicing tables*, and making a prudent and faithful distribution of the stock of the society.”

THIS scheme of Diaconship seems to require no spirit of prophecy in the electors—nor any great qualifications in the elected, and who might have *served tables* and distributed the society's stock prudently and faithfully all their days, without having received the imposition of the Apostles hands. Yet we find the Apostles addressing the multitude of the believers then present and saying “ *look out among you seven men of honest report full of the Holy Ghost, and wisdom, whom * we may appoint over this*

* The text “ whom WE may appoint over this business,” gives the appointment to the Apostles ; but in Field's edition printed A. D. 1660, the advocates for *popular freedom and fraternal order* changed “ whom WE may appoint,” into whom YE may appoint, giving the appointment to the people. “ From this falsification of the Apostolical history, it is easy to foresee, (and every “ young reader should be aware of it) how the English history, particularly that of the last century, must have suffered under the hands of the same party ; what falsities and forgeries must have been propagated, to conceal the truth, to defame and blacken the best characters, and to justify the worst.” See Essay on the church.

N. B. A certain zealous Lady (Mrs. G— of K—dy) of the Kirk of Scotland, offended with the word, “ Bishop of our souls,” erased them, and in their stead wrote, “ Presbyterian of our souls.” This was about the

business." Accordingly seven men were elected, and brought before the Apostles, who, by prayer and imposition of hands, invested them with the office of Deacons in the Church of Christ. But although the clamors of the Grecian widows might have accelerated the promotion of a competent number of worthy characters to the office of Deacon, it is morally certain that it would have come on in due time of itself.

THE *servicing of tables* and distributing the alms of the more opulent christians among the indigent was *one part* of the Deacon's office, but not their *peculiar work*; for we find them attending the Apostles and Apostolic men, preaching the gospel and administering baptism to such as they had converted. From the history of St. Philip, we may learn that *servicing tables* was not—but that preaching and baptizing were his peculiar employment; and from the manner in which he exercised his office we may warrantably infer how the other deacons exercised theirs. And therefore, however well Dr. Lardners ideas of deaconship may accord with non-preaching, non-baptizing—unordained Presbyterian deacons, they can by no means apply to preaching, baptizing, and apostolically ordained, episcopal deacons; for all our deacons both baptize and preach under the sanction of a regular ordination.

If Sir, you are candid in your researches after truth, you must not endeavor as you do, to bring down primitive and apostolical establishments to the

time that a certain minister in Edinburgh tried hard to persuade his auditory that "Jesus Christ died for the very purpose of cutting off Episcopacy and establishing Presbyterianism throughout the earth." It was in the sixteenth century that my countryman made this discovery!—O rara foboles Divorum!

level of modern contrivances, but compare the present with the practice of apostolic times, in order to be governed thereby : he that does otherwise, confirms himself in error.

WHENEVER the fathers of the primitive church only *seem* to favor your scheme—they have your smiles and fraternal embraces ; but when they speak of a hierarchy you immediately introduce an author who has (you say) “ collected a number of their blunders,” in order to invalidate their evidence. If men who were the lights of the world in their several generations committed mistakes, marvel not at the matter ; (*humanum est errare*) but if they committed some mistakes, were they always in the wrong—or were they never right except when they seemed to favor presbyterianism ? However mean and contemptible those great and good men may appear in your eyes, Sir, they enjoy the approbation of a higher judge : and should it be your good fortune ever to be in company with Clement, Ignatius, Polycarp, Justin Martyr, Irenæus, &c. in the other world, would you have the impudence to tell them—Gentlemen, ye committed to many gross blunders in your writings, that it required but a small share of the prudence, care and “ sanity of intellect,” I was master of, to detect them ! But lest you should indulge the probability of having it in your power, at some future period, to give those old Episcopalians, such a rebuff, permit me to recommend to your most serious perusal that inestimable book called * Cotelerius’ Apostolic Fathers.

N. B. Please to favor me in you next with all the

* I have heard of a Presbyterian minister in Scotland, who having read over that Book—was heard to address it thus—“ Thou almost persuadest me to become an Episcopalian.” Conviction is not conversion.

gross blunders of the Fathers—and I will thank you.

BUT, Sir, who are so competent to determine the question between us, as the men who lived during, and nearest to the times of the Apostles? To evade the force of their evidence, when there is no other way of setting it aside, it is very common to make an appeal to “the law and to the testimony.” To the law and to the testimony, I am always ready to appeal. Scripture I acknowledge is a most excellent *rule* whereby to determine, but it cannot be a *judge* of the controversy. For, upon no principle that I know of, can scripture act both as a *rule* and a *judge*, unless, it could *viva voce* speak and interpret its own meaning. The book of scripture is no sealed book if we admit the interpretation of those men who lived nearest to the times of its compilation. And certainly, if any sort of evidence demands credit, it must be this. For the government of the church, being no problematical question, but a positive matter of fact, came more immediately under the cognizance of their senses, than the jurisdiction of their reason. And a man, at this day, may as readily be supposed to mistake a Monarchy for a Republic, as that the Fathers of the primitive church should have mistaken Episcopacy for Presbyterianism.

No man can say, that the compilers of the canon of scripture were not Bishops in the correct and appropriate sense of the word: and if so, how can we persuade ourselves to believe, that they would have fixed a sacred canon repugnant to Episcopal government, without at least proposing an immediate and unanimous change, unless we suppose, which I imagine few will agree to, that they were either a parcel of fools or knaves. The fact is, the compilers were learned wise and pious men, and no such change

was ever contemplated—they lived and died Episcopalians. The canon of scripture therefore stands upon the same basis with Episcopacy; destroy the one, the authenticity of the other instantly vanishes; invalidate the veracity of the men, you annul their testimony at once; and the Devil will cordially thank you.

“ I could fill * volumes with testimonies (you say p. 31) against your divine Prelacy from Episcopalians the most eminent for learning and piety; men who loved it as much as you can, but who, either honestly denied the necessity of it, or frankly confessed it was not founded on scripture; such were Cranmer, Therlby, Cox, &c.”

ALTHO' this assertion is an echo to Towgoods's words, (p. 200) it wants further confirmation.

EVER since the days of Calvin—the gentlemen of your order have been warning against Episcopacy; the ground has been frequently changed—and so have the weapons too. At one time—the cry was “ the sword of the Lord and Gideon;” “ better that the vineyard of the Lord should remain fallow, than suffer the Bishop-weed to over-run it.” At another time—we are represented as “ giving stability to the dying life” of the church of Rome—and so are branded with the approbrious epithet of Papists. And at another—it is whispered about, that the Fathers were all Presbyterians, and that the first luminaries of the church of England “ denied the necessity of Episcopal government, or confessed it was not founded on scripture.” On the same belligerent

* This is easier said than done—but fill *one* volume if you can; nay fill *one* sheet—but give the quotations fair and uncorrupted.

principles, an idea has been industriously propagated among Episcopalians that there is no difference between your system and ours, except forms of prayer and some ceremonies. And this is called Catholicism—and weaning a man's affections from the church is doing God good service! And what does all this and a thousand things more of the same kind tend to, but the extirpation of episcopacy? Let any man read over the second section of the solemn league and covenant, and he will at once perceive what sort of spirit rules in the heart of your system; a spirit of intolerance and persecution.

BUT this system, which you so earnestly contend for, seems not to be properly understood even among yourselves: some of your brethren say it is the same with Episcopacy, Bishop and Priest being the same thing, and others that it is different. Some say it is a divine, and others, a human institution. Some say succession is necessary, others not. Some say their succession is derived in the line of *Presbyters* since the reformation—others (and I may include yourself in the number) say it is in the line of the *people*. You say, “succession is not more necessary to you, than to me, nor is it necessary to either.” How can these contradictory accounts be reconciled? Why Sir—your system *outproteuses* Proteus himself!

MR. CALAMY differs from you exceedingly on the article of succession in the ministry, when he says the reason why we and our brethren “are willing to keep up a * succession of ministers is, that our worship may not cease, nor serious religion die among us, nor our principles want some to defend them.” He does not however say from what original source their succession is derived, but it may be

* Def. part 1. page 190.

traced up as far as it can go—and that is but a short way. Perhaps, Sir, it may not be displeasing, if I here introduce the history of an ordination to which it is probable all subsequent ordinations in the presbyterian line, in this country, have an immediate reference. Mr. Prince in his *New England Chronology* informs us, that a Mr. Skelton and a Mr. Higginson who had been ordained Ministers in the Church of England, abjuring the ordination they had from Bishops, submitted to be ordained in a manner for which ecclesiastical history has no name. But that I may not be thought to belie the cause, I will quote the very words of my author; “ July 20th A. D. 1629, governor * Endicot at Salem sets apart this day for solemn prayer with fasting, and the trial and choice of a pastor and teacher : the forenoon they spend in prayer and teaching ; the afternoon, about their *trial* and *election* : chusing Mr. Skelton pastor, Mr. Higginson teacher ; and they accepting ; Mr. Higginson with three or four more of the gravest members of the church lay their hands on Mr. Skelton with solemn prayer ; then Mr. Skelton, &c. the like upon Mr. Higginson : and Thursday, August 6, is appointed another day of prayer and fasting, for the choice of elders and deacons and ordaining them.”

“ AUGUST 6, being Thursday the *appointed day being come : after the prayers and sermons of the *two ministers* ; in the end of the day, the said confession and covenant being read in the public assembly, are solemnly consented to : & they immediately proceed to *ordain their ministers*; as also Mr. Houghton a ruling elder ; being separated to their several

† N. E. Chron. page. 189.—This ordination took place 169 years since.

* N. E. Chron. p. 199.

offices by the imposition of the hands of some of the brethren appointed by the church thereunto."

I confess, all this *looks* like *popular freedom* or *fraternal order*: but if this is the sort of ordination whose validity you are advocating—much good may it do you. Here is a re-ordaining, a reciprocal ordaining, a clerico—laico ordaining! the most absurd and heterogeneous of all the mixtures which ever were occasioned by any fortuitous concurrence of atoms; the † image which Nebachadnezzar saw in his dream is a mere jest compared to it! However, all this Babylonish confusion tends to satisfy and please the people, by making them joint partakers in the scheme of delusion. "The prophets prophecy deceits, and the people love to have it so."

CHANGING the scheme from the reciprocal and mixt ordination of Messrs. Skelton and Higginson at Salem, to the Apostolic and canonical consecration of bishop Jarvis at New-Haven, you cannot avoid being a little envious; and I suspect, whether an inherent envy and natural antipathy against Episcopacy, have not frequently before now, compelled you to shew your manners as a man, at the expence of your character as a christian.

WITH Dr. Clark, I next see you ejaculating—"prophane beyond all prophaneness is the doctrine of those who contend that the Apostles themselves, much less that any of their fallible successors had a discretionary power of forgiving sins!" And Mr. Calamy full of the same spirit which inspired Dr. Clark—says—"I could not help reckoning any modern that should use such language, as St.

† Dan. c. ii. v. 31—35.

Ignatius does, as one out of his wits or a blasphemer !”

Dr. Clarke, Sir, was an avowed Arian—it was therefore highly inconsistent with his principles to suppose that there was any power inherent in Jesus of Nazareth, or committed by him to his Apostles, adequate to the remission of sin. He was an opposer of the divinity of Jesus, and his creed a collection of *cold, dark, naked negatives* ! But such Episcopalianism as he was, suit best when a helping hand is wanted to pull down Episcopacy. Christ’s worst enemies are those of his own household !

“ DELEGATING an authority (you say p. 18) to dust and ashes like themselves, of forgiving and retaining the sins of whomsoever they please !”

HAD you taken the pains Sir, to read over our daily and eucharistic absolutions, you would not have so pointedly belied us, in saying that our bishops claim a power “ of forgiving and retaining the sins of *whomsoever they please* ” Is not our morning and evening absolution worded thus—“ Almighty God the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power and commandment to his ministers to *declare and pronounce to his people being penitent the absolution and remission of their sins. He (viz. God) pardoneth and absolveth all those who truly repent, and unfeignedly believe his Holy Gospel.* Therefore, let us beseech him to grant us true repentance, and his holy spirit ; that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy ; so that at the last, we may come to his eternal joy, through Jesus Christ our Lord.” Amen.

IN the Eucharistic form of absolution there is no more *discretionary pardon of sins*; than in the daily; let it speak for itself.—“ Almighty God our heavenly Father, who of his great mercy, hath *promised forgiveness of sins* to all those who, with *heartly repentance* and *true faith* turn unto him; have *mercy* upon you, *pardon* and *deliver* you from all your sins; *confirm* and *strengthen* you in all goodness, and *bring* you to everlasting life, through Jesus Christ our Lord.” Amen.

FOR the sake of such of my readers as have not prayer books at hand to examine for themselves, I have put down our established forms of absolution, that every person may see how scandalously you belie us. Tell me Sir, I hereby challenge you to tell me, in which of our offices, *granting remission to, or retaining the sins of whomsoever we please*, is to be found! speak out—our offices will bear the light—they shun not investigation—they are not of such a nature as to require the secrecy of the bosom, nor depend they upon the infallibility of extemporaneous effusion. In one word, they bid defiance to the tongue of slander—and the frequent attempts to deaden their lustre only tend to heighten it.

Calumny Sir, is a heinous crime, he who said, “thou shalt not bear false witness against thy neighbour,” said also—“whosoever sins thou dost retain, they are retained—and whosoever sins thou dost remit, they are remitted unto them.” Who will say that these words were spoken without a meaning? Who will say that they shall return unto the speaker void, unable to effect the end for which they were spoken? His word is with life and power—nay his word abideth for ever. God pardoreth no man without true repentance and unfeigned belief of his holy gospel; and it is only to such that we proclaim the

pardon of sin—not of ourselves, but by the organ of our lips, the Almighty causing his voice to be heard.

WAS you indeed ignorant of all this? if you was, you ought to have enquired—our ministrations are not performed in a corner; “a discretionary power of forgiving sins,” is neither a part of our creed nor of our practice! I whisper not this into your ear; I proclaim upon the house top, and I trust I speak to wise men, and invite them to bear witness to what I say, that we may be no more troubled at the voice of the slanderer, or the abuse of the calumniator muttering from the dust and saying “prophane * beyond all prophaneness is the doctrine of those who contend that the Apostles themselves, much less that any of their fallible successors had a *discretionary* power of forgiving sins.”

I cannot dismiss this section of your letter, without remarking Sir, what artifice you have used to make your readers prejudge the question; calling in the aid of the most horrible exclamations. “Oh! the horror of that worm, &c.!” “Eternal burnings who can bear!” as if you wished to waken the passions and preclude the understanding; and enjoyed more satisfaction in contemplating the punishments prepared for the wicked and impenitent, than in admiring and adoring that ineffable mercy which “desireth not the death of a sinner, but rather that he may turn from his wickedness and live.” A flash of affected oratory employed to darken and bring into contempt “the ministry of repentance and remission of sins,” is no index of your being an evangelical Boanerges, but rather of your having a *small* portion of that spirit, which breathes only peace.

* Page 19 of your Letter.

on earth, good will to all men, and implores mercy for itself. However, indulging yourself in misrepresenting and belying the offices of our church, and in the exuberance of your contempt for Episcopacy, crying out "favoured mortals! what sacrifice can I make to enjoy your friendship! Like the ambassadors of Palermo at the feet of Pope Martin IV. behold me before you, adopting their language as well as their posture, thrice repeating—*thou that takest away the sins of the world have mercy upon us:*" you rather excite our pity, than our contempt.

It is not the question, Sir, whether the Roman Pontiffs required such homage and supplication as the ambassadors of Palermo offered to Martin IV; nor am I concerned to make answer whether that address and act of adoration were made to the Pope, or to that Being, whose High Priest they believed him to be: the question is, with what degree of propriety can you thus pretend to offer a sort of mock adoration to our Bishops and Clergy, who consider God as the alone hearer of prayer, the sole object of worship, and who alone can forgive sin? Shame flush that cheek that can thus deal in solemn mockery! surely that tongue is no "tree of life," which can thus throw its spittle upon the faces of those men who are divinely appointed to shew unto others the way of salvation! Are you not really ashamed Sir, nay are you not even conscience struck for uttering such a gross falsehood, that our ordination office intends to "confer upon dust and ashes, a discretionary power of forgiving and retaining the sins of whomsoever they please?" Did not the pen quiver in your hand reluctant to obey, when you compelled it to delineate such words of falsehood and injustice? Repent, I intreat you Sir, of your uncharitable conduct towards us, and we will not fail to pray that God may pardon you. You and I

are now in the presence of our God, and before the bar of the public ; hereafter we shall stand before the throne of judgment and in the presence of men and angels : will you hold up your head then and repeat what you now say concerning the church of Christ ? if it shall then appear, that I have been a false witness for the church, testifying that it is Episcopal in its government, whereas God established it at first upon the Presbyterian model ; witness against me. I stand or fall at the mercy of that judge in whose service, I never will employ the tongue or pen of falsehood !

ACCORDING to promise, I will now introduce Mr. Robinson, whose aid has been very beneficial to your present composition. This Mr. Robinson, you know personally I presume, and I have some reason to believe that he was your Gamaliel. This anabaptist teacher at Cambridge, O. E. published in the year 1778, a Syllabus of Lectures upon the principles of Non-conformity. In one of those Lectures, “ he speaks in * the person of Jesus Christ, upon the tribunal of Judgment at the last day, and supposes him presenting to the world on that tremendous occasion, his *faithful servants*, the Non-conformist ministers, as the great objects of his favour ; and at the same time sending off those *bold tyrants*, the bishops of the church of England, into everlasting fire, with that dreadful sentence—*Depart !*”

“ AND what are they to be damned for ? Because they could not approve of *Non-conformity* ! a religion of negatives ! They saw enough of its fruits to dislike it in former times, from its first appearance in this kingdom : but they did not see, as we

* See an essay on the church, p. 64.

do now, that its end is *fidelity*; to which it hath been tending for many years past, and hath now attained it in the writings of Dr. Priestly, and the Unitarian association. Those Lectures, with this dreadful sentence of damnation to the Bishop, by brother Robinson, were approved by the *Easter Association at Essex, at Harlow*, and recommend to the *sister churches by order of all*, June 18th, 1778. Of what character must these sister churches be, if they are of the same *spirit* with *Brother Robinson*? surely they are not *chaste virgins*, presentable to a meek and merciful Saviour, who prayed for his murderers; but unmerciful——, cursing and damning the established church for retaining Episcopacy. Had there been no Non-conformity, the poor bishops might have escaped like other men; and have been entitled to their chance of mercy, through the merits of their Redeemer, who died for them, and for all men, and sent forth the first Bishops by his own immediate authority.”

In another note, the author of the essay on the church, writes thus, “ But the most superlative instance of fanatic malignity I ever yet saw, is to be found in the works of *Milton*, whose malignity was rendered more malignant by the depressed and afflicted condition to which the church was then reduced. He was a man of a bright and perfect imagination, and gifted with a wonderful choice of beautiful and descriptive expressions. But the weapon is the worse for its sharpness, when malice hath the handling of it: and imagination is a mirror which can reflect the fires of hell as well as the lights of heaven; of which I think, we have an example in the following invective against the bishops of the church of England. “ But they—that by the impairing and diminution of the true faith, the distresses and servitude of their country, aspire to

high dignity, rank, and promotion here, after a shameful end in this life, (which God grant them,) shall be thrown down eternally into the darkeſt and deepeſt gulph of hell; where under the deſpiteful controul, the trample and ſpurn of all the other damned, who, in the anguiſh of their torture, ſhall have no other eaſe than to exerciſe a raving and beaſtial tyranny over them, as their ſlaves and negroes, they ſhall remain in that plight for ever, the baſeſt, the loweſt, the moſt dejected, moſt underfoot,* and down trodden vaſſals of perdition.”

“*Conclusion of Milton’s Treatiſe on Reformation, vol. I. p. 274.* If it were put to my option, (ſays the author of the eſſay) whether I would be an idiot, without a ſingle faculty of mind, or a ſingle ſenſe of the body; or whether I would have Milton’s imagination attended with this fiery ſpirit of fanataciſm; I ſhould not heſitate one moment to determine.

I have heard much about your preaching and praying and the frequent uſe of hell-fire, everlaſting burnings, &c. and that you frequently in public addreſs God in prayer thus, “O God, what is hell? making a very long pauſe, as if you meant to give the hearer of prayer time to answer your very extraordinary queſtion! It is therefore with me no matter of wonder, that you ſhow ſo much malignity againſt a church, whoſe care is not to frighten her children by continually preaching up the terror of the Lord, but to draw them by the cords of love, and invite them by the voice of affection to lay hold on everlaſting life.

LET us ſee next what you advance againſt our form of ordination. In quoting my words, there is a manifeſt inaccuracy, but whether it proceeded from inattention, or a deſign of making your readers

judge according to your statement of the case, I will not determine. You do me the honor of quoting the exceptionable sentence fairly and at full length in your 19th page; again in p. 21, you present it mangled and distorted, "*The successors of the Apostles however have always said at an ordination, receive thou the Holy Ghost, &c.*" Excuse me Sir, I said as you have quoted in p. 19. "*So in like manner the Apostles and their successors always have done, do at this day, & will do to the end of the world, saying at the instant of their laying on of hands, after the example and by the authority of Jesus their Lord, 'Receive thou the Holy Ghost, &c.'*"

THERE is a manifest difference between *always have done*, and *so in like manner*. The former imply the use of the indentical words of Jesus at the ordination of the Apostles; the latter, that those words are the *Formula*, according to which all future ordinations have been, and will be performed. However variously expressed the forms are, which Morinus hath collected, they are more or less *according to* that used by our Lord. As appeared most eligible in the judgment of those ecclesiastics who had the charge from time to time of correcting the Roman Missal, the forms and attendant ceremonies were varied—as in charity we are bound to believe, with a view to render them more and more perfect. And I think, Sir, that it is highly probable, although we have not scripture evidence for it, (but at the same time there is none against it) that the Apostles did actually convey the divine right of Apostolic succession in the very manner, that Jesus had conveyed it to themselves. Nor is it likely that the Apostles' immediate successors would take upon them to change that form into any other; unless they did it upon the same principle that they discontinued the use of the name Apostle,

and were content to be called simply Bishops. In the fourth century, when Acrius adding to Arianism his own conceit, that Bishops and Presbyters were all one—probably for the sake of peace and mutual condescension, the form of ordination was first reduced from the sublimity of the Apostolic to a less authoratative mode of diction. In the first century innumerable heresies and schisms obscured the face of the church both in the east and west—and at this period Morinus' collection commences, and this you call *the earliest ages* of the church; but there were four centuries anterior to this, and consequently all earlier than your earliest. The Bishops of the first, second, and third centuries saw no necessity for committing to parchment the form of ordination which they daily used—it being already in the books of the Evangelists; and it is highly presumable, that in the fourth century, the first form that was committed to writing, was the first step of departure from the original scripture form.

I cannot say what degree of credit may attend my conjectures concerning the *use* of the scripture form of ordination down to the 4th century—but that you should reprobate our church for using the *Evangelical form* of ordaining bishops, when you and your brethren profess to do nothing but what you find enjoined *word for word* in scripture; appears impossible to be accounted for, except upon the scheme of contraries.

BUT let that be as it may; what objections can you have against our Bishops receiving the Holy Ghost? or to their saying at the consecration of a Bishop Elect—Receive thou the Holy Ghost?—Had you been at Samaria, when Peter and John laid their hands upon the believing Samaritans—would you have entered a protest against their re-

ceiving the Holy Ghost, by the medium of that significant ceremony? Or had you been present when Jesus ordained the Apostles, and said unto them, Receive ye the Holy Ghost, &c. would you have interposed your wisdom and prescribed a more proper way of ordination—a mere precatory form; conveying no authority at all? Such an ordination perhaps would suit best for the establishing a system of *popular freedom and fraternal order*; but would avail little in “reducing every thing that opposeth itself to the obedience of the Gospel.” Christ is the supreme governor of his church—and tho’ absent in body yet is he spiritually present with it always and every where: his church is no temporary society, nor is the government and doctrines thereof to be altered by the whim and caprice of any man. He who “hangeth the * earth upon nothing, and by his spirit hath garnished the heavens”, knows best on what foundations, whether angelic or human, it is proper to build his church; and in what manner to breathe into her his Holy Spirit.—The example of Jesus, in sending the Apostles is more to be regarded by them and their succession than the joint opinion of all the rational world (could we suppose them to give an opinion) to the contrary. “As my Father hath sent me, even so send I you,” saith Jesus to the Apostles. On the human nature of Jesus the Holy Spirit was poured out without measure; on the Apostles he breathed—and said receive ye the Holy Ghost, &c. “Unto every one of us is given grace according to the measure of the gift of Christ.” The measure for personal sanctification, and the ecclesiastical measure are different—suited to the particular case and employment of each—like the manna of old, “he that gathered much had nothing over, and he that gathered little

* Job. c. xxvi. v. 7 and 13.

had no lack." It becomes every man to take care, that he " receive not the grace of God in vain."

In p. 20, you say—" Sir in your serious judgment do you believe your Bishop Jarvis can forgive sin?" I answer, I believe every Bishop of Christ's church, has the power of declaring and pronouncing the absolution and remission of sin, to those who repent and unfeignedly believe God's holy gospel; but to such as continue impenitent, and by their lives do despite to the spirit of grace, this remission of sins by no means does belong; and though with their outward ear they may hear the word spoken, yet to them it is not the favour of life but of death. I know you will say, every christian may read to himself these scripture texts wherein God's pardoning mercy to the penitent is declared. And so he may to his soul's comfort; and so a man may read in a prison the legal *provisos* whereby his enlargement *may* be procured; but will his reading them over and over a thousand times procure his dismissal from confinement? The official hand of power must turn the wards and give him liberty, before he can enjoy it; every unlawful attempt to obtain this liberty but rivets his chains the faster. If this is the case when a man is bound and in prison for offending against human society; how can we suppose that there is no *binding*, nor *loosing* from offences committed against the society of which God himself is the institutor and governor? God carries on his works of nature and of grace by the instrumentality of second causes. From the Deity we receive nothing but through the medium of the man Christ Jesus. Through him we are to be loosed from the burden of our sins and whensoever the minister of Jesus pronounces liberty to the captive he does it in the person of Christ. In this manner St. Paul par-

doned the penitent Corinthian—" If I * forgave any thing, to whom I forgave it, for your sakes forgave I it, en prof opoo Christou, in the face, or in the *person of Christ*. It was not Paul in his individual capacity who pardoned the Corinthian, it was Christ, who by the lips of Paul pronounced his absolution. St. John Chrylostom says, " Heaven waits and expects the priest's sentence upon earth; the Lord follows the servant, and what the servant *rightly* binds or looses here upon earth, that the Lord confirms in Heaven." The Saxon, Bohemian † and Augustan confessions thus say, " if our confession is serious and hearty, the absolution pronounced by man, duely appointed, is as effectual as if God did pronounce it from Heaven." And Dr. Hammond thus comments on the words " Whatsoever ye (the governors of the church) shall bind on earth, shall be bound in Heaven"—that is, whomsoever (thus neglecting ‡ your determinations) you shall cast out of the church on earth, shall, without repentance, and submission to your censures, and reformation upon them, and sincere desire to reconcile and approve themselves to you, are by ME excluded from Heaven. These censures of yours inflicted by this commission from me, shall be backed by ME, And further, that this authority might not be claimed by whomsoever had a mind to it—but that it might be fixt and known to belong to a certain order of men, our Redeemer told his Apostles " When || the son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Thereby, (as the author of Lay-baptism invaled, says) making them

* 2 Cor. c. ii. v. 10.

† Chr. 5. Hom. on Is.

‡ See these Confessions.

|| St. Matt. c. xix. v. 28.

and their successors the Bishops, his spiritual viceroy, enthroning them in their Episcopal chairs, which the scripture here, & the primitive christians in conformity thereto, call thrones, and giving them power and authority to be the supreme spiritual rulers and judges over his whole spiritual Kingdom, the Church Militant, represented here by the twelve tribes of Israel.

I hope Sir, that I have sufficiently answered your question—whether I believe that Bishop Jarvis can forgive sin.

You next add another quære naturally arising out of the foregoing—“on your dying bed, would absolution from any mortal calm the perturbations of conscience, and possess your mind with a fortitude equal to the struggle?” I thank you Sir, for this question, as it will give me an opportunity of making *a good confession* before many brethren.

DAILY transgressions call for daily repentance and daily absolution; and I desire by the help of God not to defer repentance to the last verge of life: however often I confess and forsake my sins, so often is my conscience purged from guilt and attendant perturbation of mind; because I know that “God is faithful and just to forgive me my sins and to cleanse me from all unrighteousness.” I believe my growth in grace is progressive; and as from a child I continued advancing until I became a man, so I desire to make progress in the ways of godliness until I come to the stature of a perfect man in Christ Jesus. This progress meets with many lets and impediments—for the best of men “are sore let and hindered in running the race that is set before them;” but I pray that God’s “bountiful grace and mercy may speedily help and deliver me through

the satisfaction of his Son, my Lord" and Saviour ; and so I can proceed from one degree of grace unto another"—“ pressing forward toward the mark for the prize of the high calling of God in Christ Jesus” my Saviour, who died that I might live. I look forward then to death ; when I shall commit the charge of my family to Him who hath given them “ the promise of the life that now is and of that life which is to come ;” I look forward to death, I say, as I would to the end of my journey---the entrance into the rest prepared for the people of God. “ Perturbation of conscience,” I trust will *then* be to me a stranger ; *now* I have to lament and mourn for my sins ; and whilst I am preaching to and praying for others, I have to take care “ lest I myself be a cast-away.” Copying after the example of the Apostle of the Gentiles, I trust, nay am confident, that at my approaching dissolution rejoicing in hope I shall be able to say, “ I have fought a * good fight, I have *finished* my course, I have kept the faith. Henceforth there is *laid* up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day ; and not to me only, but unto all them also that love his appearing.” To that day I look forward without anticipating “ perturbations of conscience ;” or feeling the least fortaste of the struggle you speak of. I am no stranger to death, I have been several times on the very confines of the grave ; but God saw proper to prolong my life, he “ had need of” me to do some more work for him, and I do it joyfully, not thereby expecting to merit heaven as a debt, but to prepare myself to receive it as a mercy. This

* “ There is no order, no peace in the church where it may not be lawful to judge of its own members and retain within due bounds their licentious humours.”—Synod of Dort,

is my way of thinking—they are my hopes—you see how strong the foundation is on which they stand. From my infancy I have been taught to detest every thing that is gloomy and hypocritical—and to admire and love a religion which is all love, all comfort, all joy in the Holy Ghost; and never to separate the use of *the means of grace from the hopes of Glory*. Preserving the testimony of a good conscience that in uprightness and godly sincerity I have had my conversation in the world; neither adulterating the word of God with human philosophy; nor keeping back any part of his counsel from my people; nor speaking smooth things, nor prophesying deceits in the name of the Lord; nor negligent of the duties I owe to social connections, though often perplexed with worldly cares, and much obstructed by human weakness, I consider death as the gate by which I am to enter into bliss: and as I have administered the holy Viaticum to others, to their comfort, at the hour of their death, so the same administered to myself by a bishop or priest duly authorised, immediately before my departure hence, would not only be highly consolatory, but I should consider it an endearing token and pledge of the resurrection of my body, and of that everlasting life so near in prospect. In this frame of mind, I could triumphantly sing---“ O death where is thy sting, O grave where is thy victory? The sting of death is sin, and the strength of sin is the law, but thanks, thanks, thanks be to God, who giveth me the victory through Jesus Christ my Lord.”

Thus, I will joyfully take the spoiling of my earthly tabernacle, expecting soon to join the society of the spirits of just men made perfect! And I believe that there are infinite numbers of Episcopalians, all over the earth, who would make you the same answer as I now have done. Marvel not at this Sir,

our religion is lovely, its foundation is ancient and immoveable ; it is the same yesterday to day and for ever, it is Apostolic, it is divine ; we know in whom we have believed—no clouds of doubt or uncertainty hang over our faith, our creeds make an essential part in our morning and evening devotions, we pray as our Redeemer hath taught us, and we are prepared at all times to “ give any man who asketh us, a reason of the hope that is in us.”

Now Sir, I am ready to attend to your further remarks and censures upon Episcopacy.

It is not a little astonishing to observe with how much ignorance and virulence you make your repeated attacks upon the Protestant Episcopal Church ! What injury has our church done to you or to your Forefathers, that you so furiously brandish the spear of revenge against her ? If the church of Rome has at any time done you a disservice—for that we are by no means accountable : but the Lord have mercy upon *her* Bishops, Priests, & Deacons, should they at any time be brought under the power of *your* hand ! By your way of reckoning, even a good action done by a papist, becomes a sin ; and an evil action tends to promote the glory of God, if done by one of Mr. Baxter's* saints.

As the only way to give validity to your own ordination, you struggle hard to decry ours ; but if

* Mr. Baxter in two editions of his *Saints everlasting rest*, printed before the year 1660, instead of the *Kingdom of Heaven*, as it is in the scriptures, calls it the *Parliament of Heaven* (and, if like their own, it must have been a Parliament *without a King*) and into this Parliament he puts some of the *Regicides*, and other like *Saints*, who were then dead.—Claredon's hist. vol. 2. c. vi. p. 114.

our ordination in the line of Bishops is imperfect, yours is ten thousand times more so as running in the line of Presbyters who had their ordination from those very Bishops, whose succession you wish to invalidate. But, as a preliminary to your leading proposition—that a valid ordination cannot be transmitted by an * impure church ; let me call upon your attention to distinguish holiness of office

* “ Denying the church of Rome the being of a church, which some protestants rashly and ignorantly, rigidly and uncharitably have done, hath been a great hindrance of reformation. And I verily believe the opinion of most Papists are kept in, that the religion of Protestants is a new religion, is not of little force to make them averse from it to this day.” Casaubon’s Necessity for Reformation p. 145.

Not long since, an Episcopal Clergyman in the state of New-Jersey, in a sermon expressed a charitable hope that in the church of Rome there were many sincere and good christians, and that many of that communion would find admission into the mansions of everlasting life : this doctrine gave offence to some persons present, who deemed it impossible that the gates of bliss could be opened to admit a papist. The session of Orangetale entered a complaint against this clergyman and his doctrine, before the presbytery of New-York, who accordingly took up the matter (although the preacher was amenable before quite a different tribunal) and pronounced a sentence of condemnation against both him and his doctrine of which they made an entry on their records. To these records I appeal, to prove or disprove the fact.

But Dr. Luther one of the principal Fathers of the reformation, after all his bitter declamations against the church of Rome, in his book against the anabaptists acknowledges that, “ under the Papacy are many good christian things, yea all that is good in christianity, and that protestants have it from thence. I say, moreover, that under the Papacy is true christianity, even the very kernel of christianity.”

from holiness of person. This distinction is so elegantly and convincingly pointed out by the learned and evangelical Bishop Horne, in his sermon on the unspeakable gift, that I shall not only have my readers pardon but their thanks for inserting it here:

“PERSONS are separated from a common condition to holy offices, that by their ministration souls may be separated from the pollution of sin to holiness of life. So that holiness of office is as distinct from holiness of life, as the cause from the effect ; one is given to the ministry, that the other may be produced in the people. And though all that are not in holy offices ought to lead holy lives, and it should be a part of our daily prayers to God that he would enable them so to do, yet a failure in duty is not a forfeiture of authority. The vices of a minister make not void the acts of his ministry ; dominion in this case, as in all others, not being founded on grace, but on a positive commission given by him, who is empowered to give it, and continuing in force ’till he takes it away. It is with an officer of the church as with an officer of the state : a misdemeanor does not vacate his office, or entitle another to step into it. If this necessary distinction between holiness of *office* and holiness of *person* be not kept up, the end for which a ministry was appointed will not be attained ; all will be teachers, and no hearers ; all governors, and no subjects ; the church, as a society, will be dissolved, and a confusion introduced into the spiritual system, like that which prevailed in the natural, when *the earth was without form and void, and darkness lay upon the face of the deep.*” Thus far this most excellent prelate.

QUALIFICATIONS for an office can give no title or right to execute the duties thereof : let a man be ever so well skilled in the law ; he is not *thereby*

made a counsellor; or suppose a man conversant with every book of the holy scriptures, that knowledge cannot constitute him a minister of the evangelical dispensation. The bible of itself can no more create a minister of Jesus Christ, than the laws of the land, a justice of the peace. No man *take* his honor to himself, and no man or body of men can *convey* it to another, unless authorized so to do, by the original granter of the commission.

You very politely say, that our succession is a *mere broken * rope of sand*; and the proof of this curious assertion is; you say that we are descended from the church of Rome.

THE impossibility of deriving a succession through the channel of the church of Rome, is founded upon the hypothesis that no fountains can flow, but such as are pure. If this were true, our succession were indeed "a mere broken rope of sand;" for none are pure, none are perfectly holy, neither ecclesiastic nor laic. In your erroneous method of arguing upon this subject, you have suffered yourself to be greatly confirmed, by not attending duely to the diction of the 19th article of the church of England; (quoted p. 25) which declares "the *true* church of Christ to be a congregation of faithful men, in which the pure word of God is preached, &c." Now Sir, please to reverse this description and say, an *impure* church of Christ is a congregation of heretodox men, in which the word of God is adulterated, &c. In both definitions, the words *pure* and *impure* are mere epithets, descriptive of the church spoken

* "A broken rope of sand." This is an unmeaning comparison—for no man ever saw a rope of sand, *broken* or whole! If you will engage to make a rope of sand, I will engage to make an elephant.

of; as wisdom or folly are characteristic marks of the man to whom they are ascribed. A man is still a man, whether he be a wise man, or a fool; wisdom or folly alters not his pedigree backward to Adam, nor the line of his offspring to the most remote futurity. It is exactly so with respect to ecclesiastical succession. Upon your scheme of absolute purity, the words of Jesus "I am with you even to the end of the world," must, soon after they were spoken, have returned to him void, incompetent to the purpose for which they were spoken; for even in the days of the Apostles, the human passions interrupted this essential purity; Peter and Paul had a few high words—and consequently upon your scheme, were rendered incapable of transmitting to others any share of the *Apostolate* which they held.

WILL you say that thus two of the fountains were choked up; and their springs flowed no more? Whatever you may think of this matter, they actually did convey Apostolic powers to many other persons, even after they had thus ceased to be pure; for they never made any claim to impeccability. Look into the Apocalyptic history of the churches of Asia Minor and you will find *five* of the seven criminate for one thing or another: would you then infer, that their impurity rendered them incapable of transmitting a valid ecclesiastical succession?—I hope not.

WITHOUT a blush Sir, we acknowledge that our succession ran *partly* in the channel of the church of Rome from the days of Augustin to those of the Reformation; but if the church of Rome before, or during the time of our connection with her, had departed from her original purity, what is that to you or me? If our forefathers have eaten four grapes are their children's teeth to be everlastingly kept

on edge?—If that church erred in many things, still she was a church, retaining all the essentials both of discipline and doctrine; and if her fine gold was alloyed with much adventitious matter, still she preserved and did not throw it away. Whatever crimes you lay at the door of the church of Rome, she was a faithful guardian of the holy scriptures; she always preserved a firm belief in the doctrine of the Trinity, and kept an honest record of the ordinations of her bishops, priests and deacons. It is no more than natural justice, to make acknowledgments where they * are due; and if that church hath occasioned a great deal of trouble in Christendom, she hath amidst all that evil done a great deal of good. What is good let us esteem, what is evil let us avoid, and rather allow God to be her judge than assume that prerogative to ourselves.

WE are no more responsible for the sins of our natural parents, than for those of our spiritual: and to affirm that our ecclesiastical descent from the Apostles was interrupted by any real or fictitious immoralities or usurpations of the Popes or other Bishops of the Romish communion, is not one iota less absurd and void of truth, than if you had said, that the act of eating the forbidden fruit interrupted the filial succession of the human species, and rendered the line of descent from Adam downward a “mere broken rope of sand.” And if so—it is no more necessary that all the Bishops of the church of Rome should have been *pure* and *perfect*, in order

* Dr. Berkley preaching before a convention of the Episcopal Clergy of N. England, in Trinity Church, Newport, on the rise and progress of the several schisms which have happened in Europe since the reformation, introduced Calvin as a principal actor in the schismatic drama, and concluded with saying, “to give the devil his due, John Calvin was a great man.”

to the transmission of an uninterrupted and valid ordination; than that *your* father and grand-father, &c. up to Adam, should have lived all their days without a bruise or a headache to enable them to produce your reverence.

BODILY (and even mental) distempers no more affect a man's natural pedigree, than errors or immoralities of the Romish * Bishops affect our spiritual: for as alteratives and restoratives, with the blessing of God, can remove the distempers of the body, and restore the man to the perfect soundness and health of his most remote progenitors; so, with

“ • The Church of England maintaineth that the Roman Church, much more the Greek Church, erreth not in the articles we account fundamental, because explicitly they confess them.” Mr. Mede's 77 Epistle.

“ We have not divided from the church of Rome in all things; [saith Zanchy] but in those things only, in which she hath separated from the Apostolic Church, and indeed from herself as she was anciently pure. Neither have we departed with any other purpose, than if she will return amended to her primitive form, we also will return to her, that we may have communion with her in her assemblies: which that once it may be, with all our hearts we beseech Christ Jesus.

I Hierom Zanchy, aged seventy years, with all my family, have this attested to the whole Church of Christ to all eternity.

For we left them as one should leave his father's house when it is infected, with a hearty desire to return again, so soon as it is cleaned.” Zanchy's confession Act. 89.

“ Touching those main parts of christian truths, wherein they constantly still persist, we gladly acknowledge them [the church of Rome] to be the family of Jesus Christ. And our hearty prayer to Almighty God is, that being conjoined so far forth with them, they may at length (if it be his will) so yield and reform themselves, that no distraction remain in any thing, but that we may all with one heart and voice glorify God, the Father of our Lord Jesus Christ, whose church we are.”—Hooker's Eccl. Pol. B. 3, sect. 1.

the help of that spirit which was given to the Apostles. "to bring all things to their remembrance," the spiritual man may throw off his sickness, and become as healthy and pure as his first fathers in Christ.

THAT such a restoration took place in the mother country, under the guidance of the pure and peaceable spirit of moderation, when that once captive daughter of Zion, the church of England, arose and put on her original garments of glory and beauty, is testified even by some of the most eminent foreign reformers. "I am certain, (saith Grotius) that the English * Liturgy, the ceremony of confirmation, Episcopal government, Presbyteries consisting of Pastors only, with many other things of a like nature are perfectly conformable to the usage of the primitive church; from which we must needs confess that there is a departure both in France and in Belgium."

"AMONG others that have reformed their churches, (saith Saravia) I have † often admired the wisdom of those who restored the true worship of God to the Church of England, who so tempered themselves, that they cannot be reproved for having departed from the ancient and primitive custom of the Church of God, and that moderation they have used, that by their example they have invited others to reform, and deterred none." Again, "That alteration ‡ which hath been in England,

* "Certum est mihi Liturgiam Anglicanam, item morem imponendi adolescentibus in memoriam baptismi, auctoritatem Episcoporum, Presbyteria ex solis Pastoribus composita multaque alia ejus modi satis congruere institutis vetustioris Ecclesie; a quibus in Gallia et Belgio recessum negare non possumus."—Grot. Ep. ad Boetium.

† Sarac. de sin. Præf.

‡ Europæ Spec. quarto. p. 214, 215.

was brought about with peaceable and orderly proceeding, by general consent of the Realm representatively assembled in Parliament; a great part of their own clergy according and conforming themselves thereunto. No Luther, no Calvin, the Square of faith. The succession of Bishops, and vocation of ministers continued, the dignity and state of the clergy preserved, and the more ancient usages of the church not cancelled." To these let me add the words of Calvin already rehearsed, " Let her * enjoy that singular blessing of God (*the Hierarchy*) which I wish may be perpetual to her."

AND again in his treatise on reformation, answering the objections of the Romaniſts, he ſays, " If they would give us ſuch a Hierarchy, wherein the Bishops ſhould be ſo eminent, as not to reſuſe to be ſubject to Chriſt, and to depend on him as their only head, &c. then I would think no anathemas too great for them, who would not receive them and ſubmit to them with all obedience." In the ſame treatiſe he has theſe words—" If there be any ſo unreaſonable, as to reſuſe the communion of a church, that is ſo pure in its worſhip and doctrine, under a pretence that it had retained Epiſcopacy, qualified as yours (*the Engliſh*) is, there would be no cenſure, or rigor of diſcipline, that ought not to be exerciſed upon them."

Mr. Le Moyne, profeſſor of divinity at Leyden, in his letter to the Biſhop of London, after ſaying the moſt favourable things of the church of Eng- land—adds theſe words—" this ought to oblige all good men not to ſeparate from it, but to look upon the church of Eng- land as a very orthodox church. Thus all the Proteſtants of France do; thoſe of

* Calv. ad Troc. de min. evang. cap. 18.

Geneva; those of Switzerland and Germany, and those of Holland too. To divide from the church of England, is to divide from all the ancient churches, and from all the protestant churches.”

I shall conclude the foreign evidence in favour of the church of England with the testimony of Ludovicus Capells professor of divinity and hebrew at Saumur. “When the separation was made from the church of Rome; the sacred liturgy was purged of all that Popish superstition and idolatry, and all such things as did contribute but little or nothing to the edification of the church; and there were framed and prescribed, in several places, divers set forms of holy liturgies, by the several authors of the reformation in Germany, France, England, Scotland, and the Netherlands, &c, differing as little as possible from the ancient set forms of the primitive church. Which set forms, the reformed have hitherto used with happiness and profit, each of them in their several nations and districts; ’till at last, of very late, there did arise in England, a froward, scrupulous, and over-nice generation of men, unto whom it hath seemed good, for many reasons, but those very light and of no moment at all; not only to blame, but to cashier, and abolish the liturgy used hitherto in that church, together with the whole * hierarchical government of their bishops.”

HENCE I infer that however meanly you may think of Episcopacy, it was honorable among those foreign divines and learned men.

TRACE back our ecclesiastical pedigree to its source, and you will find it centering in the great St. Paul, according to the judgment of the inquisi-

* Thes. Salem. de Liturg. part 3.

rive Bishop Stillingfleet and many others. St. Clement (about the year 65) testified “ that * St. Paul had preached to the utmost bounds of the west ” This must have been sometime between the dates of his first and second imprisonment at Rome, of those *three* years we have no account in the book of the Acts of the Apostles. Eusebius and Theodoret assure us that some of the Apostles converted the Britons from heathenism ; and Bishop † Newton says that “ *there is absolute certainty, that christianity was planted in this country (Britain) in the days of the Apostles, before the destruction of Jerusalem* ” Lucius ‡ King of the Britons (the first christian king) was baptized A. D. 156—built St Peter’s Cornhill ; and constituted it the Arch-episcopal See of the Province of London, which continued so for 400 years before Rome had any power over the church in that country—that is before the arrival of Augustin.

TERTULLIAN an African writer of A. D. 197, says, “ the || British Nation, that could not be subdued by the Romans, yet willingly yielded their necks to the yoke of Christ.”

FROM Origen an Egyptian writer of A. D. 230—we learn ** that in his time christianity *flourished* in Britain.

IN A. D. 306 Constantius the Emperor died at York, and the same year his son Constantine declared himself a christian in presence of his whole army : so that christianity had his sanction in Britain before

* Bede lib. 1. c. 4.

† On Proph. vol. 2. p. 258

‡ See Pagitts Hist. of the British Church.

|| Ter. cont. Judaeos c. 7.

** Orig. in Ezch. hom. 4. et in Lucum hom. 6.

it had the same privilege in Rome itself—though the seat of the Emperors.

In the year 314 there were in Britain upwards of twenty Diocesan Bishops with Priests and Deacons under each of them. Of whom * three Bishops, named Eborius, Restitutus and Adelphius, with one Presbyter and one Deacon attended the council of Arles called that year by Constantine. One of those Bishops, named Restitutus was the twelfth † Arch Bishop of London; and by consequence there must have been many archbishops of that See prior to the intrusion of Augustin. Indeed it appears to be a well authenticated fact, that at the time of the above mentioned council of Arles “there were much the same † number of Bishops in Britain that there are now.”

About the year ‡ 407, christianity in Britain began to degenerate exceedingly, for the Pelagian heresy both obscured the luminous face of religion, and occasioned much division among the British clergy and people. The bond of charity being broken by ecclesiastical commotions, the peace of their country quite destroyed by intestine discord—invaded by their ancient enemies the Picts and Scots inhabiting the northern parts of the Island, the unhappy Britons were driven to the irresistible necessity of desiring the aid of the English Saxons in Holstien and Jutland.

No sooner were the Scots and Picts subdued, and quieted by a treaty, but the victorious Saxons drove the Britons with the most unrelenting fury out of their

* Coneil. Arlelet. Subscrip. post Canones.

† Sir Walter Raleigh's Hist. p. 295.

‡ Chamberl. present state of Great Britain,

|| See Bede lib. 2 & 3.

old settlements into the mountains of Wales & Cornwall; carrying little else with them but their christianity, and leaving their country the prey of heathenism and idolatry.

HAPPY had it been for them and their descendants, could the Saxons have persuaded themselves, to receive christianity from the Britons; but disdainng the thought, that a people whom they had conquered and even nearly extirpated should appear in any respect their superiors—they chose to continue in their state of heathenism for near 150 years, until A. D. 596, that Augustin with forty monks was sent among them by Pope Gregory.

AFTER Augustin had obtain permission of Aedilberct King of Kent, to settle at a place he called Cantia, but which was afterwards called Canterbury; he desired an interview with the British Clergy—which was held in the open air, at a place called †

N. B. Augustin was ordained a Bishop, not by the Pope, but by the Archbishop of Arles in France A. D. 597, above 200 years before the Gallican church became subject to the See of Rome. And, if we must trace our Episcopal succession through the person of Augustine, we shall even then keep clear of the Church of Rome, by deriving it from a source which continued independent of the Popes until the 8th or 9th century.

Within about 75 years after Augustin's arrival, the Kingdoms of the Heptarchy became christian, the Isle of Wight continued longer in heathenism. Bede Lib. 4. c. 16.

The Gallican church submitted to Rome in the 8th or 9th century—till then it was independent of the Romish Pontiffs. Mosheim's Eccl. Hist. p. 245—307—and Dr. Cave's Church Gov. p. 220.

* Bede Lib. 2. c. 2.

Augustine's Oak. Offended at being desired to relinquish their ancient ecclesiastical customs, particularly those which related to their observance of the Easter Festival, and become conformists to Rome, the British Clergy abruptly left the Synod. Soon after this, Augustin called another Synod, at which seven British Bishops gave attendance. Again he addressed them as formerly, and in addition to his former claims demanded their acknowledgment of *himself* as their *ecclesiastical superior*. But amidst all the calamities inflicted on their church and nation, with a greatness of soul and holy boldness characteristic of their original and Apostolical independence on Rome, these Bishops unanimously declared to Augustine—*“ *We will not have thee to be our Archbishop.*”

THIS noble declaration was made by the Bishops of (a) Landaff—St. Asaph—St. Paternus—Bangor; Chester, Hereford, and Wigorn; in Synod convened A. D. 601;—at which the Archbishop of Caerleogn did not attend, probably because he considered Augustin as an intruder into the National Church—and his convoking a Synod within his jurisdiction, as an infringement of his metropolitanical rights.

* *Requisito Augustini et Resolutio Episcoporum Britonum.* “Dicebat autem eis, &c. See Bede lib. 2. c. 2. In English, “You practise in many things contrary to the custom of the Universal church. And yet if ye will comply with me in these three things; that ye keep Easter at the right time; that ye perform the office of baptizing (by which we are regenerated unto God) according to the custom of the holy Roman church, and the Apostolic church; and that ye together with us do preach the word of the Lord to the nation of the English: we will bear patiently with all the other things which ye practise contrary to our customs. But they answered that they would do none of these things, nor own him for their Archbishop.”

(a) Bede Lib. 2. Note Septem.

For non compliance with the demands of the Romish missionary, and refusing him their ecclesiastical submission, the clergy and remains of the ancient Britons suffered a terrible overthrow. For at the instigation of Augustin, an army was immediately sent against them, and about * 1200 Clergy and Laity who had shut themselves up in the great Monastery of Bangor were cut off to a man! Bede calls this massacre, “Gentis strages—et Sacerdotium caedes;” Slaughter of the nation and murder of their clergy!

It was no doubt Augustine’s intention to remove

* Vide Bede ut Supra. Taken from Bede. Appendix Num. x. Responso Abbatis Bangor ad Augustinum Monachum pretentem Subjectionem Ecclesiae Romanae.

“Sit notum et certum vobis, quod sumus nos omnes et singuli obediētes et subdite Ecclesiae Dei et Papae Romae et unicuique Christiano pio ad amandum unumquemque in suo gradu cum charitate perfecta et adjuvandum unumquemque ex iis et verbo et facto fore filios Dei. Et aliam obediētiā quam hanc non scio debitam ei quem vos nominatis Papam vel Patrem Patrum vindicari et postulari. Sed obediētiā hanc sumus nos parati dare et solvere ei et cuique christiano in eternum. Praeterea sumus nos sub gubernatione Episcopi Caerlegionis super Uscam qui est superintendens sub Deo super nobis ad faciendum nos servare viam spiritualem.”

In English—The answer of the Abbot of Bangor to Augustin [the Monk] desiring his submission to the church of Rome.

Be it known and certified to you, that we are one and all of us obedient and submissive to the church of God, the Pope of Rome, and every pious christian of whatever degree, to promote mutual love with perfect charity, and to assist each other, both by word and deed to become the sons of God. Any other submission we do not acknowledge to be either claimable by or due to him whom you call Pope or Father of Fathers. But this obedience we are always ready to yield and pay to him and to every christian, for ever. Furthermore, we are canonically bound to the Bishop of Caerleogn upon Usk, who under God presides over us, to see that we lead a spiritual life.

every obstacle to his views, by endeavoring to exterminate the non-complying British clergy; and for similar causes the Clergy and Monks of St. Andrews in Scotland shared a like fate: but being more remote from Canterbury, the Scottish Bishops more easily avoided the emissaries of Rome, and afterwards made no inconsiderable figure in establishing christianity among several of the nations of the Hiptarchy.

PREFERRING Bishops of the national succession to those of a foreign Original, Oswald (*a*) King of Northumberland obtained from Scotland a Bishop named *Aidan* in the year 636, who held the Episcopate in that Kingdom seventeen years. *Finan* succeeded him and presided ten years. After him *Collman* held the Episcopate only three years, on account of the contentions which the Popish party had raised about the Easter festival; and was succeeded by *Tuda*, an Englishman; but educated and ordained in Scotland.

NOR is this the only instance of the Scottish (*b*)

(*a*) Bede lib. 3. c. 3. OSWALD misit ad Majores natu Scotorum petens ut sibi mitteretur Antistes cujus doctrina ac ministerio, gens quam regebat Anglorum, Dominicæ fidei et dona disceret, et susciperet sacramenta. Neque aliquanto tardius quam petiit impetravit: accepit namque Pontificem AIDANUM summæ mansuetudinis et pietatis ac moderaminis virum habentem zelum Dei, &c.

Bede lib. c. 26. Series Epp. Lindisf.—“ Episcopatus autem scotorum, quem gesserunt in Provincia Anglorum, annus tricesimus. Siquidem AIDAN decem et septem annis, FINAN decem, COLMAN tribus Episcopatum tenuere. Reverso autem patriam COLMANO, suscepit pro illo pontificatum Northaby-abrorum simulus CRISTI TUDA, qui erat a pud Scottos austrinus eruditus, atque ordinatus Episcopus.”

(*b*) Bede lib. 3, c. 24. “ A. D. Primus autem in Provincia merciorum, simul Lindisfarorum ac Mediterraneorum,

Episcopacy among the Saxons during that remote period ; for Bede informs us that three Bishops of Scottish ordination successively presided in the Kingdom of Merch, and others in various places of the Heptarchy. And there can be reason assigned, why it should be otherwise, for the Augustine Bishops testify that their Episcopacy, doctrine and usages were the (a) same as those of the ancient Britons:

THE British church differed from the Romish in many things, particularly in regard to the time of keeping Easter ; but if the Britons had received their Episcopacy, or which is the same thing their christianity, from Rome ; this difference would not have existed ; and when Augustin came to demand ecclesiastical homage from the British Clergy, he would have founded his claim upon the original ordination. But we find no mention of a Romish ordination originally given to the British church, and therefore we may safely infer that none had been given—and that she was one of the original and Apostolic churches.

AFTER the Papal interest got confirmed, still the British church retained testimonies of her original independency ; the national customs never entirely gave way to the Popish ; the Bishops of the Old succession were watchful to preserve their line—and

Anglorum, factus est *DIUMA*, ut supra diximus, qui apud mediterraneos anglos detunctus ac sepultus est : secundus *CSELLACH*, qui relecto Episcopatus officio vivens ad Scotiam rediit, uterque de genere Scottorum : tertius *TRUMHRI*, de natione quidem anglorum, sed edoctus et ordinatus a Scottis, qui, &c."

(a) Bede lib. 2. v. 4. "Scottos vero per Daganum Episcopum, &c. nihil discrepare a Britonibus in eorum conversatione iudicimus."

as far as they possibly could, prevented all that came from Rome from getting into the vacant Sees. And unless we can suppose, Sir, that every one of the Bishops of the national line had been cut off, and Popish Bishops put in their place, and the voice of history proclaims the absurdity of any such supposition; we must needs assert that our Episcopacy is not derived through the channel of Popery, but through the line of the original British and Scottish succession.

It does not appear to me, that ever the church of England when most obscured by popery was so submissive to the claims of Rome as some other nations; she seemed to be continually looking out for some favourable opportunity, to arise and brake off her chains, and reassume her original appearance and Apostolic character. And this she did at the æra of the reformation. Zealous to vindicate her rights and privileges, she refused to admit (a) fourteen Bishops, who were ordained at Rome and sent to England to put a stop to the Reformation. These Roman pontiffs, disappointed of their aim, returned to Rome from whence they came. The Bishops who effected the reformation “derived (b) their power by a regular succession of ordinations from the ancient British Bishops”—and by their hands the Episcopate has been transmitted down to their successors. Of this, Godwin’s chronology—the records of the English Sees; and many other authentic documents are standing evidences.

AND as Dr. Leaming again writes, in the eleventh page of his second Defence of Episcopacy, “The Bishops that ordained our Bishops, derived their

(a) Burnet’s hist. of the Reform.

(b) See Dr. Leaming’s Defence of Bp. Government:

succession through the hands of other Bishops, who were *born, educated, and ordained* in Britain. Even in the times of the Popes Usurpation, our ordinations are capable of a solid defence, being always performed in Britain, and by our own Bishops; for these reasons I am inclined to be of opinion, that there is not a particular church now in being, that can better support the succession and validity of their ordination, than the British church. Of this opinion were Bishops Bramhal, Mason, and Fern; so that if I am an enthusiast, I am in good company."

As a farther confirmation of the regularity of our ecclesiastical succession hear the words of the author of the Clergyman's Vade Mecum. "Christ Jesus has taken more abundant care to ascertain the succession of Pastors in his church, than ever was taken in relation to the Aaronic Priesthood. This last descended by inheritance, or tradition, from Father to Son; and the right that any priest or levite had to his office depended on the honesty of a woman, and the validity of their ministrations upon the legitimacy of their birth. And how could the sons of Aaron actually know that they were his posterity? or how could they be able to demonstrate it to others? Certainly, upon no principles but what are more dubious than those upon which we believe our Bishops to be the successors of the Apostles, in an uninterrupted line. For in this case, the succession is transmitted from Seniors to Juniors, by the most public and solemn action, or rather process of actions, that is ever performed in the christian church; an action done in the face of the sun, and attested by great numbers of the most authentic witnesses, as consecrations always were. And I

suppose it cannot bear any dispute, but that it is now more easy to be proved, that the Archbishops of Canterbury was canonically ordained, than that any one person now living is the son of him who is called his Father; and that the same might have been said of any Archbishop or Bishop that ever sat in that or any other Episcopal See, during the time of his being Bishop. Nor is it easy to see by what method providence could have made the succession of pastors *more clear and indubitable*, than by *this* which has actually been used.”

FROM all which I infer that the same arguments will apply to the successive * Bishops in the church of Christ, as to the successive copies of holy scripture: & if you Sir, will be so good as to shew *when, how, where, and by whom*, the Episcopal or Apostolic succession hath been either *lost or broken*; I will engage to prove from your own arguments that the present copies of the bible are not genuine transcripts of those which were dictated originally by the Holy Ghost.

UNTIL you adduce these proofs, we must believe that the Episcopal succession has never been, and never can be broken—and the promise “ I am with you even to the end of the world,” as it has not yet

* Take away this succession, and the clergy may be as well ordained by one person as another: a number of women may as well give them a divine commission; but they are no more priests of God, than those who pretend to make them so. If we had lost the scriptures, it would be very well to make as good books as we could and come as near them as possible: but then it would not only be folly, but presumption, to call them the word of God.” See the II^d. Letter to the Bishop of Bangor—postscript.

failed—so it never will, but continue in full force to the consummation of all things.

PLATINA, through a papist, no doubt has your warmest thanks for the pretty and interesting narrative he has given of the immoralities of the Roman Pontiffs, and the amours of the sister prostitutes. I am not immediately interested in these blackened characters; though to a charitable mind, it is by no means difficult to ascertain what degree of credit is really due to what a man says, when he writes under the combined influence of disappointment and revenge. Look into the biographical dictionary, and you will find such an account of Platina, and his history of the lives of the Popes, as is sufficient to make one believe, that he writes more under the influence of revenge, than obedient to the voice of truth.

You ask me whether I believe all the stories you quote from him. I ask you in return, do you believe that all the ministers of a certain Presbytery in Scotland, by mutual agreement slept with one another's wives, in the house of a Mr. F—s; who had taken some pains to bring about this *fraternal* freedom among the holy brothers and sisters?—If you will engage to believe the one, I will promise to believe the other. If Platina informed you of the amours and crimes of the Popes—a Col. R-m-y told me of this lovely interview among five or six infallibles of your own order. For my part, I am not disposed to believe evil of any body, unless evidence compels me. If I was told that a minister, describing his preaching and the effects of it, should say.—“ I made them cry like the very devil;” ought I to believe that he said so, should it even be asserted by one of his own family?

IT is an unerring sign of a bad cause, when a man goes about to defend it, by destroying or blackening the *character* of those, who happen to be in his way. The Popes of Rome and you are not personally acquainted. And I suppose, that in all the conversations you have had with Mr. D—dle, a respectable roman catholic, you never complimented his church with the epithet of *old withered hag*—nor pierced his ear with the amours of Marozias' grandson, nor with the cruelties of Benedict, Sylvester, and Gregory. And though he was a son of, and warmly attached to this same *old withered hag*, yet, Sir, you was observed to frequent his company *more* than that of all your *supposed* presbyterian brethren put together. "Fowls of a feather flock together!"

IN page 26—You ask—"Sir, are not you a wanton * schismatic in protesting against a church whose authority you acknowledge?"

THIS is a foolish question, for a man may protest against the errors of the church of Rome without denying her authority; in like manner as a clergyman in a Presbytery or Synod may protest against some vote of the body, without calling in question their authority to hold such a Presbytery or Synod.

IN the same page you exclaim—"Strange indeed! that you dare boast, that from this idolatrous, this antichristian church, you derive, by ordination, your ministerial powers, and talk of your descent in

* "There being only ONE CHURCH, and ONE EPISCOPACY all over the world, and orthodox and Pious Bishops being already regularly ordained through all the provinces of the Roman empire, and in every city, he must needs be a *schismatic*, who labours to set up *false Bishops* in opposition to them." Cypr. Epist. 35.

an *uninterrupted line* from this *old withered bag*; this bloody & adulterous woman, who has been so often drunk with the blood of the saints."

SUPPOSE Sir, that this venerable, though old wrinkled and sun burnt Roman Matron stood at the head of my ancestry, I think I could better sustain the humbling thought of having sprung legitimately from such a stock, than that of being sprung by bastardy from a young strumpet, that had no other origin than the Geneva lake, or a Scotch dung hill! An ancient tree, though decaying, associates the ideas of reverence, grandeur and magnificence, whereas a sprig of yesterday's planting excites only the idea of childishness, folly and impertinence.

IN page 12, you say—"That there is a divine appointment is an important truth; &c. and in page 29—"the line of succession is no more to you than to me, nor is necessary to either." Do these passages speak the same sentiment? I wish you had said expressly and without equivocation what your meaning was; but thus retreating under obscurities bespeaks you the philosopher, and that you are acquainted with the nature of *occult qualities*. In your next be so good as tell us, in what way your ministers have their ordination, whether by *assumption—traduction—inward feelings—succession*, or mere *popular appointment*; or whether there is any thing divine in the office separate from the mode of its communication. For I confess, after reading all your books upon this subject, I do not understand what sort of ministry yours is. One says it is *not* this; another it is *not* that; and a third it is *not* a third thing; but none of you say exactly and precisely what it is, so as to be understood. I have heard of some of your ordinations performed by

laying the hand upon the * shoulder ; others by laying the † covered hand upon the head, and others (and this one of your brethren told me lately was the most common way) without laying on hands at all merely by prayer, and without any pretence of conveying ecclesiastical authority or succession. You call your ordination, *Presbyterian*, in contradistinction to *Episcopal*: tell me then is this the sort of ordination which Christ established? If you understand the word *Presbyter* in its *lay* signification; as *senior*, *alderman* or such like, it may do very well to call your ordinations *Presbyterian*, for they chiefly stand upon a lay foundation: but if you understand that word in an ecclesiastical sense, I do not see with what face you can call your ordinations *Presbyterian*, unless you accede to the idea of succession. And however much you and some others may have departed from the notion of succession, finding that ground not tenable, Mr. Calamy ‡ a principal champion in the dissenting cause thus taught; “*As for Luther, Zuinglius, Bucer, Occolampadius and many others (repeating the words of Whitaker) they were authorized teachers in the church of Rome, and they might therefore warrantably set others over the churches. I make the same reply to those who enquire, how we came by our call to the ministry? Many of those whom they in 1662, thought fit to cast out of the public churches, were ordained in the church of England by Bishops; and though others were not so, yet their ordainers were. That they who set apart others for the ministry by a solemn investiture, be duly authorized, is a thing that we lay a stress upon.*”

If this be any part of your present creed; I say

‡ Def. part 1. p. 71.

* This is called the Bum-bailiff Ordination and † this the leather mitten ordination.

tell us by what mode of reasoning you can prove that ordination by Popish Bishops is *invalid*, whilst ordination by popish presbyters is *pure, holy, and Apostolic*. Why all this caviling then about our ordinations—for every argument adduced to invalidate Episcopal ordinations; but proclaim more loudly the nullity of those called Presbyterian.—“ We require * you then to find out but one church upon the face of the whole earth; that hath been ordered by *your* discipline, or hath not been ordered by *ours*; that is to say, by Episcopal Regiment, since the time that the blessed Apostles were here conversant.”

IN page 27—you say, that “ Chillingworth knew better than to claim under the idea of an *uninterrupted line* of descent; he saw the absurdities in which such a claim would involve him, and he wisely avoided them.”

CERTAIN I am Sir, that Dean Swift's old woman could never have found out the meaning of the words, “ *to claim under the idea of an uninterrupted line of descent*”—they will do well enough however to introduce Chillingworth's argument against a Romanist, with the view of making it apply to the reformed church of England and her daughter of America. But there are three considerations which seem to unite in defeating this well meant purpose; In the *first* place, the whole of Chillingworth's reasoning is built upon an hypothesis. “ Take only one (says he) in the whole train and succession of ordainers, and *suppose* him by reason of any defeat, only a *supposed* and not a true priest; then *according to your doctrine*, he could not give a true, but only a *supposed* priesthood, &c. And however he

* Hooker's Eccl. Pol. pref. p. 19.

might apply this hypothesis to the church of Rome, it was not directed against the church of England—for they were never *so* blended as to be but *one*. In the *second* place—this letter is addressed to a Jesuit of the Romish communion, and therefore it concerns not me or any clergyman of our church to consider one word of it as addressed to himself—nor is one of us bound to make a reply to any deductions that may be made from it. And in the *third* place—the demonstration in favour of Episcopacy (that regular uninterrupted apostolical form of church government for which I contend) which Chillingworth has made, and which you may find in the 47 and 48th pages of this letter is so plenary an enunciation of his Episcopal principles, that every inference to the contrary drawn from this reply to the Jesuit are to be esteemed as a mere non entity. But “ a drowning man will even catch at a straw.”

THE remaining pages of your letter are a strange farrago of sense and nonsense, of truth and falsehood! You erroneously suppose that we reckon our Ecclesiastical descent through the bowels of the Church of Rome; on this hypothesis you build a direct falsehood—when you say; “ why then Sir, you are not *ecclesiastically sprung*, you prove yourself and all your brethren, the Bishops, the Presbyters, and the Deacons, of your church, to be merely LAYMAN.” Perhaps, Sir, you wish to have us in the same predicament with yourself.

THE church of Rome seems to have taken such fast hold of your imagination that you cannot move one step in your reasonings, (or rather I ought to call them defamations) concerning our Episcopacy, without blending *her* errors with *our* reformation—and mistaking a *British* for a *Romish* line of succession in the mother country. The British Episcopate

was never extirpated, and though blended with the Romish—still had an existence and may be easily traced beyond the æra of the popish intrusion, in the person of Augustin. Like the river Nile, tho' its tributary streams cannot be distinguished when mixed in one body of waters, yet its fountains are not lost, but may be easily traced up to their original source.

THIS circumstance you either overlook, or wish to forget; and therefore you suppose the British Church to be a creature of Rome; and that we are indebted to her for what ordination we have; and that whenever she pleases she may take it away. Nothing can be more childish than this way of reasoning; for we are neither *ecclesiastically sprung* from Rome, nor dependent on her for our ordination—nor amenable to her for what steps we have taken to regain our ancient independency. Romish Bulls of excommunication no more affect us, than other churches; and we know that, every maunday, thursday, excommunications are pronounced upon all churches which are not in communion with her. Rome hath always been liberal in distributing her excommunications among the churches who would not submit to her imperial mandates; and if you suppose that her anathemas affect us, you must confess that your system shares in the same condemnation, unless you are willing to acknowledge that you are in communion with that imperious matron.

In page 29, you say, “Those who *give*, you will allow have power to *take away*.”

THIS may hold good in many cases—but not in all. In the present—it will by no means apply, for as the church of Rome neither gave us our Episco-

pacy nor our christianity—the cannot deprive us of either ; and every pretence or attempt to do so, is founded in error and uncharitableness. Because the Pope pretended to excommunicate the British church at the reformation, and repeats that excommunication yearly, does it follow that our church originated from some of his ancestors? He has shewn the same line of conduct toward the Greek and African churches, for several centuries, are they therefore dependent on his will—or was Rome the source from whence their Episcopacy was derived? Rome may excommunicate all the Oriental and English, and American Episcopalians yearly, and we are nothing the worse for it. If the church of Rome excommunicates a church or nation, it is not because they are Episcopal, but because they will not acknowledge her superiority, and that the divine right of Episcopacy lodges solely with the Roman Pontiffs—and farther Sir, if your knowlege of Ecclesiastical history is any wise extensive you must know that there is not one Oriental Church that bows to Rome, or ever consulted her in their administrations. And the Greek church, more numerous than all the *Papists* and *Presbyterians* on earth, observe an annual festival, in commemoration of the solemn refusal which their fore fathers made, to acknowledge the Roman Pontiff to be universal patriarch.

THE Pope Sir, never was so great a man as you would have us believe him to be ; heathen Rome never entirely conquered Britain and Christian Rome never had the entire homage of that Island. The year 1535 gave no shock to our Apostolic succession—it suffered a great deal more in the year that Augustin set his foot upon the Island.

To hold up the idea that the English Episcopacy

is founded upon the King and Parliament, you quote the testimony of Bishop Burnet, and then say, "This Sir, is the foundation of your true claims, you claim under the authority of a *Lay man*, &c." That I deny, for I have in my sermon declared that all the men upon earth could not make a *new church*; nor make one Bishop, or Priest, or Deacon. These officers are of Christ's creation; he created all succeeding officers of his church in the person of the Apostles, when he breathed on them and gave them a divine power, and the promise of his perpetual presence; as he breathed unto the body of Adam and endowed him with a power of procreating his likeness to the end of the world. The church is founded upon the Apostles and Prophets, Jesus Christ being the chief corner stone—neither upon the King, nor the people at large. The Church as a spiritual society is the same, whether it enjoys the smile, or experiences the frown of civil authority. It is true, that Henry VIII did seize upon the title of head of the church of England, and it is well known what purpose it was made to answer; but sacrilegious as Henry was, he never stepped into the Priests office or assumed the power of ordination or of administering the sacraments. If the King of England is the head of the church, it is in a circumscribed and limited sense; as being the chief magistrate; and therefore all subjects civil as well as ecclesiastical are amenable before the authority constituted under him. The King sanctions ecclesiastical proceedings, not as spiritual acts, but as acts incorporated with the civil government or national jurisprudence; because without such sanctions a national church could not exist. In days of persecution the church felt not the fostering hand of the civil magistrate, but when the nations became christian, governments took the church under their protection, giving its acts a legal sanction, and en-

uring to it the blessings of peace, protection and temporal comfort. The purity of a church is not necessarily affected by any state establishment ; for if the church of England is corrupted (*ipso facto*) in consequence of its sanction from government—the Kirk of Scotland must be under the same contaminating influence, for it has a similar legal sanction. But with this difference that the former enjoy the inheritance of their ancestors, the latter the houses and lands which neither they nor their fathers ever built or purchased, unless it was by the unrighteous * oath they took to King William.

If prosperity or adversity could have altered the nature of the church, she must really have become as you say “ *monstrous* all over ;” but however they may affect her appearance, she is in fact the same. Prosperity may deck her in robes, Kings may be her nursing fathers and Queens her nursing mothers ; or adversity may rob her of these marks of honor and esteem, and throw over her the garments of sackcloth, or disguise her with rags, still she is the same. No more do the powers of the world change the true nature of the church by their protections, than by their persecutions. Persecuted or protected, rich or poor, highly or lightly esteemed, her Bishops and other ministers are the same ; her sacraments the same, her government the same ; and her doctrines the same. No secular measures can alter the nature or constitution of Christ’s church---for he who is the *same* yesterday, to day and forever, has promised to be with it to the end of the world.

* That oath was framed by the Duke of Wharton an avowed enemy to all religion ; he says he made it such as that it should damn every one that should take it, and starve every one who would not. This oath gave stability to Presbyterianism in Scotland, by ejecting ALL the Episcopal clergy.

The plea so frequently adduced, that the church of England is built upon the King and Parliament is ridiculous as well as false; the members of that church understand perfectly how "to render to Cæsar the things that are Cæsar's and to God the things that are God's." Even Robinson's account of the manner in which Henry obtained a pre-eminence over the English Ecclesiastics, points out rather the tyranny of the sovereign than the obsequiousness of the clergy. But what can the meekness of the lamb avail against the fury of the lion?

THIS subject Sir, is more calculated for discussion under the meridian of London, than that of the United States; but as you introduce it here without any sort of connection with the question in debate, with a view to invalidate the Episcopal succession; it may not be improper to quote an author whose testimony, as it is brought to help your cause, may with equal propriety be urged against it; especially if, in the one case his words are more definitive than they are in the other. Head of the church "is a * figure, and all figures may be used more loosely or more strictly. In the strictest sense, as the *Head* communicates vital influences to the whole body, Christ is the only head of his church; he only ought in all things to be obeyed, submitted to, and depended on; and from him all the functions and offices of the church derive their usefulness and virtue. But as *Head* may in a figure stand for the fountain of order and government, of protection and conduct, the King or Queen may well be called *the Head of the Church.*"

ALL this Headship or Supremacy was never in-

* See Bishop Burnet on the 37 Art. of the ch. of England.

tended to affect the spiritualia ; the discipline and doctrine of the church ; but to preserve the kingdom from the claims of * Rome and all foreign ecclesiastical jurisdiction. But as this subject is more proper for the pens of English than American Disputants ; I will dismiss it with asking you whether, you really believe that the Episcopal succession under went any change ; or was in the least interrupted by Henry's assumption of supreme power over all men whether civil or ecclesiastical within his dominions ? Was the Episcopal succession *then* cut off ; and did a new sett or order of Bishops originate from that Prince ? Did ever you hear of his pretending to convey episcopal powers, or of his ordaining one single ecclesiastic. Betwixt *ordaining* and *granting a commission* to hold ecclesiastical lands and to exercise all parts of the clerical function under the protection of government ; there is a wide difference.

UPON this footing (you say p. 31.) Prelacy was settled in England." Prelacy, Sir, had been settled in England before the destruction of Jerusalem ; and needed no re-settlement at the Reformation. The same Prelacy that had been there from the beginning continued until, and after the days of Henry, &c. even to our times. However its outward circumstances may have been affected by the arrival of Augustin, the claims of Henry and his successors, or the convulsions of fanaticism ; still it was the same Episcopal line continued, and it stood at the reformation as it always had done upon the rock of ages.

* Princes ruling all estates and degrees committed to their charge by God whether they be ecclesiastical or temporal in opposition to the Popes usurpation. See the Article.

You challenge me Sir, “ *to produce documents that its foundation hath ever been altered for the better, or settled upon the authority of scripture or divine institution.*”

WHAT documents do you require ; if you are a reasonable man the documents of reason. argument and scripture will satisfy you ; if to these you will not listen, we must commit the cause to other hands.

SCRIPTURE saith “ the foundation of the church is sure and stedfast.” But what is that sure and stedfast foundation ? Dissenters say, “ the church of England is built upon the foundation of the Lords and Commons. “ The King himself being the chief corner stone !” But scripture testifieth that “ the church of Christ is built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner stone. If then, there is the same degree of credit due to the voice of dissenters, as to the voice of the scriptures, the church of England is not a church of Christ. This consequence is of importance and leads us to enquire whether the King Lords and Commons actually did institute the English Church. Tell me what King of England ever ordained twelve Apostles to be with him, or seventy to go before his face ; and to secure this Apostolate, strengthened it with a promise of his perpetual presence ! or authorized peer or commonor to preach the gospel and administer sacraments in his name ! or instituted sacred rites and ceremonies commemorative of spiritual blessings derived through him ! The English monarchs never contemplated such things, they claim not the honor of commencing, but of protecting the church ; not of instituting, but of co-operating with him who hath promised to be with her to the end of the world. Therefore the church

of England is not built upon the King nor the Parliament. And if she is not built upon the King and Parliament; on whom is she built?— If she is built upon the christian foundation, she is incapable of being altered for the better: and if altered for the worse, she ceases to be what Christ made her.

You must acknowledge that it is necessary that a church hold the Apostolic government and doctrine, to constitute her a church of Christ.

THAT the Apostolic government was Episcopal, the consent of scripture and of all christian nations for 1500 years, and of by far the major part of the world at this day; is an irrefragable evidence. The church of England always has been, and is at this day Episcopal: she has then one essential mark of her divine original.

THE doctrines of the church of England are all expressed in the direct words of scripture, or conformable thereto; and I know of no church which makes use of so much scripture in her public assemblies as our mother of England; in these respects she is perfectly conformable to the primitive churches, and of consequence Apostolic and christian, which is another mark of her divine original.

AND thus the church of England, as holding the Apostolic government and doctrine; is a church of Christ. And as being a church of Christ; and not a church of the King—HE is her true and spiritual head whose church she is. Her foundation was laid by him who built all things; in whom she lives, and moves and has her being. The winds may blow, and the rains may dash against her, but she stands immoveable, having her foundation upon a

rock. The church of England therefore requires no alteration, never had any—and never can have any. For as her government does not stand upon her doctrine, but her doctrine upon her government; errors in doctrine, or immoralities in practice cannot interrupt her Apostolic succession of Bishops, nor can any human authority destroy the relation in which she stands to her Lord and Saviour Jesus Christ.

“ To any * particular or national church, all temporal alliances are but momentary considerations, which pass away with the fashion of this world; and the church may be either with them, or without them, as it was in the first ages: but the church itself, under the relation it bears to Jesus Christ, abideth for ever.”

WOULD you insinuate Sir, that the church of England ceases to be a church of Christ, because she is sanctioned in all her proceedings by civil authority? Apply this to your own case. Suppose the United States were to establish Presbyterianism by acts of Congress, and put all your clergy upon the same footing as the Episcopal clergy in England; or the ministers of *your* order in Scotland; would you accept of such a legal establishment? certainly not, for as a legal establishment has un-churched all the English Episcopalians, so would it un-church all the American Presbyterians.

SEEN in this point of view, how absurd is the idea that the civil power can continue or alter the church at their pleasure. If the civil authority could have done this, christianity had been smothered in its cradle—and you and I had never known that Christ came into the world to save sinners.

* See Pref. to Essay on the Church, p. 15.

IN the aforesaid 31st page you say, “ I hold to the entire sufficiency of scripture.”

No man venerates scripture more than I do—yet I must remember that even the canon itself was compiled and sanctioned not by itself, but by a body of ecclesiastics of the Episcopal order. And I would therefore recommend to your attentive observation these words of the author of the ecclesiastical polity, relative to this subject; “ An earnest desire to draw all things unto the determination of bare and naked scripture, hath caused much pains to be taken in abating the estimation and credit of man. Which if we labor to maintain as far as truth and reason will bear, let not any think, that we travel about a matter not greatly needful. For the scope of all their pleading against man’s authority is, to overthrow such *orders, laws* and *constitutions* in the *church*, as depend thereupon, if they should therefore be taken away, would peradventure leave neither *face* nor *memory* of *church* to continue long in the world, the world especially being such as now it is.”

WITH patience I shall wait for the evidence which you propose to adduce from Clement, Ignatius, &c. in favor of Presbyterianism. These Fathers (eleven in number & I know not how many more) you say, p. 32, “ held the identity of the office of Presbyter and Bishop, in the Apostolic ages; that some of them account for the *rise* of Episcopacy; speak of it as a *novelty*; defend it for the honor of the thing, and place its establishment to custom and not to divine institution.” I do not know what edition of the Fathers you have got, but certain I am the most authentic copies speak quite a different language. As to the *rise* of Episcopacy, you must date that when and where you can—only in your endeavors be pleased to keep Chillingworth’s

demonstration in remembrance, lest it rise up in judgment against your calculation. Your expression “defend it for the honor of the thing”—militates strongly against your scheme of parity; for if ever Episcopacy had any thing honourable about it, it has the same still. “And indeed so honourable an * order has Episcopacy ever been accounted, even when there have been no visible advantages, either of riches or grandeur to attend it, as there were not in the more early ages of christianity, that persons of the greatest birth and fortunes have not thought of it below them to exchange the civil *tribunal* for the Bishop’s *Throne*, and to lay down the public *rods* and *axes*, to take up the *Crosier* et *pedum pastorale*.”

You add, “and place its establishment to custom, and not to divine institution.” And pray, Sir, tell us when did this custom commence, by *whom*, and *where* it was *first* introduced. Be particular, and specify *time* and *place* and *person*, and you will make us all your disciples. From the complexion of this sentence, Sir, I am lead to suppose you are giving the sentiments of Mr. Calamy, with regard to the novelty of Episcopacy. That gentleman produces the 7th canon of the 2d council of Sevil, which was held in the 7th century, to prove, that the prohibiting priests to ordain was a new thing. And here observe how his integrity and knowlege of antiquity hugg each other! This abridgment of the canon is—“Let the priests know, that the power of ordaining priests and deacons, is forbidden them by the Apostolical See, by virtue of novel constitutions to bear up the dignity of the Bishops.” Now Sir, you can change the word *THING* into *Bishops*, and try how the sentence will read. In Mr. Calamy’s

* H. Eccl. lib, 8. c. 6 p. 541.

abridgment he has omitted a very important part, viz. *quaedam auctoritate veteris legis,* that is, *some things are forbid by the authority of the old law.*—But that I may not be thought to falsify or mutilate the canon as your good friend Calamy has done—I will present it whole and intire thus—“*Moses alone, at the command of the Lord, erected an altar; he alone anointed, because he was the High Priest of God, as it is written, Moses and Aaron among his Priests; what is only enjoined the chief Priests, of which Moses and Aaron were a figure, let not the Priests, who are represented by the sons of Aaron, assume to themselves. For tho’ the dispensation of mysteries is for the most part in common between them and the Bishops; yet some things are forbidden them by the authority of the old law, some by Novels and Ecclesiastical canons; as the consecration of Priests, Deacons and virgins; as the erection of an altar, benedictions and unctiōns. For it is not lawful for them to consecrate a church or altar, or to confirm or reconcile penitents at Mass, nor to send formal letters; because they are not in the summit of the Priesthood. The canons permit bishops only to do this, that the difference of degree, and summit of the sacerdotal dignity may appear. Nor must priests baptize in a Bishop’s presence, nor consecrate the Eucharists, nor preach, nor bless the people; all which is forbidden them by the Apostolical See.*”

FROM these words one may easily see the difference between Bishops and Presbyters—and that what was forbidden to Priests by the authority of new Laws, had also been forbidden them by the authority of the most ancient constitutions.

IN triumph you conclude, with saying “*COULD a Presbyterian minister say more?*” more than what? more than you have made Chrysostom say. “*The Apostle having discoursed concerning the Bishops,*

and described them, declaring what they ought to have, and from what they ought to abstain, omitting the order of Presbyters, descends to the Deacons; and why so, because between Bishops and Presbyters there is no great difference, and to them is committed both the instruction and *presidency* of the church; and whatever he said of Bishops agrees also to Presbyters. In *ordination* alone they have gone beyond, and in this only they seem to *defraud the Presbyters.*" But did Chrysoptom *really* say so in greek; or have you, or your translator *made* him say so in English?—In greek, he said "te gar cheirotomia mone hyperbibekasi, kai toutoo monon dokousi plioniktein tous Presbuterous," which literally is—*In ordination alone they are superior; in this only they are possessed of more power than Presbyters.*

If you will pardon the liberty of correcting your translation, I will present you with an elegant and faithful version, which with the original you will find in the 188 page of Bishop Potter's Discourse of church government. "The reason, why the Apostle, having delivered rules for the behavior of Bishops immediately proceeds to the Deacons, without mentioning the intermediate order of Presbyters, was this: That there was not a great difference between Bishops and Presbyters; for even Presbyters are entrusted to teach, and preside over the church, so that the same rules which are prescribed for Bishops, may also serve for Presbyters; there being scarce any act of the Episcopal office which may not be exercised by Presbyters, except *imposition of hands.*" So that, in this Fathers opinion, the order of Bishops was distinct from that of Presbyters, when St. Paul wrote his 1st Epistle to Timothy, however their names might not then constantly be distinguished. And the *imposition of hands*, (or *ordination*) which he makes the Bishops

prerogative, as all other ancient Fathers do, was in his judgment a thing of such vast consequence, that he calls it, in his 16th homily on the 1st Epistle of Timothy, “ *pantoon malista kuriootaton, kay o malista funichii ten Ekklesian, to toon chiironionon,*” “ the chief and principal of all Ecclesiastical powers, and that which chiefly *maintains and holds together* the christian church.”

AND COULD an Archbishop of Constantinople say less?

COMMENDING you to God and the power of his grace, which is able to guide your feet into the paths of truth and peace.

I am

Reverend Sir,

Yours, &c.

WILLIAM SMITH.

Norwalk, July 10, '98.

P. S. In page 6th, you say, “ this spirit, &c. glanced at Scotland, &c.”

THE Venerable Bede assures us that from the earliest times, the government and doctrines of the Scots were the same as those of the Britons; and to confirm this historical assertion, he presents us with the testimony of three Romish Bishops, who were no more friendly to the Episcopacy of the one nation than they were to that of the other. To gratify the curiosity of my readers about this piece of ecclesiastical antiquity, I have annexed a short

catalogue of Scottish Diocesan Bishops, beginning with Amphibalus, Bishop of Sodor in the Isle of Man.

Amphibulus Bp. of Sodor lived in the	4 century▼
Ninianus Bp. of Whitern in Galloway	5
Servanus Bp. of Orkney	5
Tervanus Archbishop of the Picts	5
Palladius Bp. of Tordon in the Mearns	5
Patricianus Bp. Sod. in the Isle of Man	5
Kentigern Bp. of Glasgow	6
Conamus Bp. Sod. in the Isle of Man	7
Octa Bp. of Whitern in Galloway	8

THE See of Abernethy of the Picts was translated by King Kenneth (who died 855) to St. Andrews, and henceforth the Bishops of that See were for a long time styled the Supreme Bishops of Scotland. Hector Boyse hist. p. 187.

HERE Sir, is a pretty long *glance*, a glance of better than four centuries prior to the commencement of the Archi-episcopal See of St. Andrews. From the beginning of christianity in Scotland, down to the Reformation, no point of time can be specified when that nation were not Episcopal; and it is a circumstance worthy of being kept in remembrance, that so far was the change from Episcopacy according to the general wish of the people, that every congregation in that country (two or three only excepted) had their Episcopal minister torn out of the Desk, and one of the *new order* put in his place, by an appointed military force.

I shall conclude, with requesting a favour: it is that you shew me ONE INSTANCE in the three first centuries, of a *mere* Presbyter's laying on his hands *with* the Bishop's; or if you please ONE INSTANCE,

of mere Presbyters ordaining *independent* of Bishops: Let us rest the matter upon this simple issue: and if you cannot shew ONE INSTANCE either way—let the world be judge---it is time this controversy was ended. The earliest account that I can find even of Presbyters imposing hands *with* the Bishop, is in the latter end of the 4th century, when the 4th council of Carthage decreed, “ That in the ordination of Presbyters, all the Presbyters * present should lay on their hands near the Bishop’s hand. This canon seems to have been framed for no other purpose, but that the Bishops should ordain none without the approbation and consent of the Presbyters, but gives no sanction to ordination by Presbyters. In the same council it was ordained that the Bishop only should lay on his hand, in the ordination of Deacons. The custom of Presbyters laying on the hands with the Bishops was introduced by degrees into almost all the Western churches, but in the oriental churches it has never yet been adopted.

* Concil. Carthag. iv. Can. iii. “ Presbyter cum ordinatur, Episcopo cura benedicente, et manum super caput ejus tenente, omnes presbyteri qui praesenter sunt, manus suas juxta manum Episcopi super caput ejus tenent.”

T H E E N D.

T

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N. B. The reader is requested to make the corrections ac-
 cording to the above errata, as the distance between Norwalk
 and Newfield made it impossible for the author to attend and
 correct the press.

W. S.







